The Outlook

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Japan's Reply

The Japanese Ambassador, Viscount Chinda, last week handed to the American Secretary of State the reply to the recent communication from our Government to Japan. Accounts of Viscount Chinda's interviews with Secretary Bryan and President Wilson, and newspaper reports as to the substance of the Japanese note, indicate dissatisfaction on the part of Japan with our Government's suggestion that, if it is held by the Japanese that the Webb Alien Land Law is contrary to their treaty rights, Japan's remedy is to test the question in the courts. This, the reports assert, is not acceptable to the Tokyo Government, which believes, on the contrary, that our own Government should initiate action looking toward relief against what Japan considers indirect, if not direct, injury to treaty rights, and also radical discrimination against its people. It is said that Japan in this note still maintains that it has nothing to do with States or courts, and that its treaty with the United States entitles it to demand full remedy from the Washington Government without reference in any way to the State. If a test case is made by Japanese residents of the United States, it is suggested that the United States might appear as *amicus curiæ* (friend of the court), as was done in a former case where Japanese rights under State law were in question. The attitude of our Administration, as reported by the press, is that it has already taken the position that the Webb Law does not violate our treaty with Japan, and that it is for those who hold the opposite view (and presumably those who claim to be injured by the law) to take steps to bring the question ultimately before the United States Supreme Court for final decision. It may be pointed out, however, that the National Government owes the fullest possible protection to foreign subjects here resident as the only power with which their home governments can deal and as the maker of the treaties upon which their rights depend; it may well, therefore, of its own volition and without waiting for litigation to spring up, go to the furthest legal and Constitutional limit to see that those rights are ascertained and defined. If the reports of the Japanese reply are complete and correct, it does not include, as had been thought probable, a request for a recognition of Japanese eligibility to American citizenship. This demand has been urged in Tokyo by the opposition party, but evidently the Government thinks it unwise to propose this ultimate question in view of the unwelcome reception it would be likely to have at the hands of our Congress.

Will There Ever Be a Nicaraguan Canal?

It will be remembered that it long seemed certain that the United States would build an interoceanic canal at Nicaragua; indeed, the change from that route to the Panama route was bitterly contested by many American engineers. Now that the Panama Canal is almost completed, it is rather surprising to find that the possibility of an interoceanic canal through Nicaragua is still discussed. The real meaning, however, of the treaty which President Taft sent to the Senate, and which his successor is supporting, is to make it absolutely certain that Nicaragua for all time will be bound not to take up such a project with any foreign nation. The probability of such a proposal being made to Nicaragua is small indeed, yet it is said that occasional talk of this kind has had a bad effect in Central America, and that even the bare possibility is a regrettable influence in the relations of the Central American States among themselves. It is suggested, although apparently not with much likelihood of fulfillment, that it may be found practicable and worth while for the United States to construct across Nicaragua a canal for light

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draught vessels only. If this is ever done, existing treaties define the exact route which shall be followed. Perhaps the most important part of the proposed treaty, and certainly the part which alone seems to justify the payment by this country of three million dollars, is that which provides for the possession by the United States of a naval base on the Gulf of Fonseca. It is a very positive advantage for the United States to possess such a naval base on the Pacific coast, and especially so now that the Panama Canal is nearing completion and our war-ships will in all probability frequently be sent from one coast to the other. A naval base for maneuvers, gun-practice, and coaling, which shall be not too far from the Panama Canal, is well worth the sum Nicaragua will receive in compensation for the whole treaty. We are glad to know also that the money to be paid to Nicaragua is to be spent only for public education and public works in that country.

The Lobby and the Senate

There is something humorous in the solemn appearance of all the United States Senators, one after the other, before a committee investigating lobbying. Most of them embraced the opportunity to show that they had no private interests which would tend to make them favor special tariff privileges, and to deprecate the idea that nowadays there is any such thing as a lobby in an improper sense. Whether a lobby can be perfectly proper and still be "numerous, industrious, and insidious," as President Wilson charged, depends somewhat on the point of view; perhaps light may be thrown on the subject by the sixty non-Senatorial witnesses summoned for this week, including many men who are at least believed to be paid representatives at Washington of large interests likely to be affected by tariff changes. Senator Penrose declared that the practice of lobbying in the old sense is practically decadent, and that the number of lobbyists is now not half what it was when the Payne Bill was before Congress. Senator Kenyon, on the other hand, said that "President Wilson was dead right in the charges he had made that a powerful lobby was at work at Washington to hinder or prevent the passage of the Democratic tariff bill." The modern lobbyist, said Senator Kenyon, uses flattery, social advancement, entertainment, and such lures more than money. Senator Pittman also indorsed President Wilson's assertion, and asserted that there was intimidation as well as argument and flattery. Senator Smoot declared that false and misleading literature about labor conditions on beet sugar farms was issued by their industrial opponents. Others criticised the methods of the wool-growers' representatives as unfair. Altogether the week's hearings resulted in a good deal more of opinion than of evidence, together with much amusing persiflage, perfectly harmless but trivial.

The Cleveland Charter

Mr. Bryce says that reform seems more necessary in our municipal governments than elsewhere. It is interesting, therefore, to note the proposed new government for Cleveland, as suggesting a new order of politics. Under the home-rule-for-cities amendment of the Ohio Constitution, carried last autumn, Cleveland proposes a new charter for herself. Nomination for city office is to be by petition only, and a non-partisan ballot in municipal elections is provided for. This may lead to the establishment of local municipal parties representing civic issues. It would be an advantage. The short ballot only is provided for, as is also the recall for mayor and councilmen. No party designation whatever is permitted by the ballot. If these provisions are adopted in the special election held next month, Cleveland may lay claim to having the fairest and freest method of choosing officials now in operation in any American city. Certainly such provisions would be disconcerting to ward politicians and to those other politicians who class themselves as "higher-ups." The Mayor is to have a cabinet composed of the Directors of the Departments of Law, Finance, Service, Safety, and Welfare. So far, this is, we believe, the first time in the history of our municipal governments when an American city has been able to administer these related services under one management. The Department of Service is to have charge of such public functions as thoroughfares, street-cleaning, garbage, sewerage, water supply, filtration, and a municipal lighting plant. The Department of Welfare is to comprise the divisions of Health, Charities and Correction, and Public Recreation. The last-named division, in its turn, will comprise the recreational uses of parks, playgrounds, bathing beaches, and so forth. The Welfare Department will have large powers, so that through the Mayor and

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his associates it should become a great co-ordinated force for social betterment. In addition to the above-mentioned divisions in that department—which might be called its traditional divisions—the Department of Welfare, it is expected, will also conduct a Vocational Guidance Bureau. This will have the co-operation of a general commission which has been making an exhaustive study of the subject. Such a feature of the Welfare Department should go a long way towards freeing the public from the average employment agency—indeed, the immigrant should find in this Department a municipal friend.

American Musical Pilgrimages

One of the evidences of musical development in America is the establishment here and there in different parts of the country of musical festivals. These perform a double function. In the first place, each of them forms a center of musical interest and education for a region that includes not only towns and cities, but also rural communities. In the second place, each of them becomes the object of what might be called musical pilgrimages. One of the older of these festivals is that at Ann Arbor, Michigan. The University of Michigan was the first State university to develop a large interest in music. Co-education has enabled it to support what is said to be the largest student chorus in the world, and probably one of the best. Its literary department carries courses on the theory and history of music complementary to the work of its School of Music; and since the advent, twenty-five years ago, of Professor Albert M. Stanley, there have been maintained high traditions and standards of work. Recently at the twentieth annual festival, in which the Chicago Symphony Orchestra and Metropolitan Opera singers took part, a new auditorium, seating more people than the Metropolitan Opera-House of New York, was dedicated. During the week of the festival, peach-growers and sugar-beet planters of the region apparently gave up all thought of agriculture and came flocking into town by railway, trolley, and farm wagon, to enjoy "festival time." Perhaps this festival helps to explain the fact that there is scarcely a farm-house in the Middle West that does not have its piano or parlor organ. The prices at this festival are very moderate, the best seats being obtainable at forty, fifty, and sixty cents. Another festival that ought to be better known is the Litchfield County Festival held at Norfolk, Connecticut. On the programme of the festival held there last week in the "Music Shed" was the "New England Symphony," a new work by one of the best-known and most gifted of American composers, Mr. Edgar Stillman Kelley. Perhaps most distinctive of all such festivals is that which a few years ago was held each year and even oftener at Bethlehem, Pennsylvania, and has now been revived at South Bethlehem—the Bach Festival, under the direction of Dr. J. Fred Wolle. Nowhere, certainly in this country, can Bach's music be heard under conditions so nearly resembling those under which it was intended to be given than there. Bethlehem is a Moravian center, and the traditions of the Moravian Church are musically as well as devotionally those that obtained in the church for which Bach wrote his great choral works. It would be a mistake to call this festival a series of musical performances; it is really a series of musical services. Dr. Wolle is not only an accomplished Bach scholar, but a musician who understands intimately both the romantic and the religious spirit which might be called the soul of Bach's music. It is not surprising, therefore, that people from all over the country should go as pilgrims to this Bach Festival. This year it was given, as last, in the chapel of Lehigh University. The chorus consists of amateur singers of the region round about, and they sing with a heart and an understanding that many professional singers might well covet. At these services teachers and pupils of music, musical critics, and plain music-lovers gather from New England, from New York, from Harrisburg, from Michigan, from so distant a point as Montreal, and from many other places. It is a pilgrimage worth many times over the making.

Alfred Austin and the Laureateship

Alfred Austin, Laureate of England, died on June 2 at his home in Kent. He was born in 1835, eight years before Sir Robert Peel induced Wordsworth to assume the office that the death of Austin has once more left vacant, five years after a young poet by the name of Tennyson had published his first acknowledged volume, three years before Queen Victoria came to the throne. The span of his life covered the whole of the great

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creative period of Victorian poetry, and it may be said without much fear of contradiction that in his own personality he summed up many of the characteristics of that extraordinary epoch which have tended toward giving the adjective "Victorian" a connotation of reproach. Appointed over the heads of abler men, because of the sins which he had not committed, he has furnished for many years a shining mark for critical comment. The unusual facility with which Alfred Austin deviated from verse of creditable mediocrity to sheer prose has been his chief claim to widespread attention. The reader of his poetry came to look for the jolting line, the strained metaphor, as he looked for the final couplet in a Shakespearean sonnet or for the inevitable sting in the tail of an epigram. We have not verified the following quotation, but it is characteristic enough to be credible. Once, in the performance of his official duties, Mr. Austin is said to have indited an ode to the Duke of Clarence's influenza which contained the following lines:

"Along the wire the electric message came,
'He is not better; he is much the same!'"

The death of Mr. Austin has set many minds upon the self-imposed task of choosing his successor. It is even questioned whether the laureateship itself should not be abolished. It has added little luster to names already famous and has frequently served as a lightning-rod to draw down literary thunder upon men who might more happily have remained under the protection of their own obscurity. George Ade once remarked that "being mentioned for the Governorship was the favorite indoor sport of Indiana." The same might well be said of the laureateship and English poets. The list of candidates is already a long one. Among the most prominent are Kipling, Bridges, Newbolt, Dobson, Noyes, Yeats, Hardy, Masefield, Phillips, and Alice Meynell. Kipling has almost lost that magic touch that lifts the common phrase to a place among the stars. Dobson belongs to yesterday rather than to-morrow. Precedent is undoubtedly against such a rough-shod writer as Masefield. Alfred Noyes is still young enough to bide his time until he learns that quantity is not always an acceptable substitute for quality; and we should be sorry to see the delicate spirit of Alice Meynell subjected to the uncongenial task of celebrating even the most interesting of Royal occasions. Yeats would lend honor to any governmental distinction that might be given him, but he seems at present an unlikely choice. Perhaps the man best fitted for the laureateship, both by the high quality and the stirring character of his verse, is John Henry Newbolt. His intense patriotism, his lofty idealism, and the virility of his utterance would do much toward making the laureateship something very much more than an innocuous anachronism.

Knights and Baronets

The English custom of recognizing distinguished ability by royally conferred honors has commendable features. It gives, what we cannot well have in this country, a central and authoritative way of expressing public appreciation. In practice it has its oddities and sometimes provokes a smile, but in the main it voices the country's admiration of achievement in many fields, and it seems to suit British tastes and need better than would an imitation of the French Academy and Legion of Honor. Last week, in honor of King George's birthday (he is now forty-eight years old), some twenty-five men were made knights and two baronetcies were conferred; the latter honor is hereditary, the former not; no peers were made—an indication, perhaps, of the feeling that royalty should be chary of adding to the membership of the House of Lords and thus balance the excess of questionable or meaningless creations of peers in the not remote past. The two new baronets are James Matthew Barrie, author and playwright, and Dr. William Arbuthnot Lane, a surgeon of eminence who has recently carried the Duchess of Connaught through a critical attack. Americans will take special pleasure in the honor to Mr. Barrie; few of us have not been charmed with the reading of "Margaret Ogilvy," "A Window in Thrums," and "The Little Minister," and have not watched with equal pleasure the stage-rendering of "The Admirable Crichton," "Peter Pan," and "Quality Street"—to name only a half-dozen among his many stories and plays of delightful touch and effective humor; personally, too, many Americans have seen Mr. Barrie when he has visited this country, and know his modesty and gentleness; it was characteristic of him to request that his new title should not be used for theatrical purposes. Among the new knights is Mr. Johnston Forbes-Robertson, also known to many

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thousands of Americans; beyond dispute he is one of the most refined, delicately artistic, and forceful of actors now on the stage, and a large constituency of playgoers would place him first in his profession. Another birthday honor of peculiar interest is the conferring by the King of the Kaiser-I-Hind gold medal for public service in India on Frederick Booth-Tucker, of the Salvation Army.

A Bad Derby Day

Maniacal is the one fit word to apply to the attempt of an English "militant suffragist" to create a sensation at the Derby by rushing upon the racecourse. It is uncertain whether, as some say, this suffragette, whose name is Emily Davison, actually thought she could stop the race by waving her arms at the riders, or whether she deliberately courted death in the mad delusion that it would help her cause. That King George's horse "Anmer" was the one whose bridle she tried to seize seems to have been purely an accident; but that fact increased the sensationalism of the incident. The result was inevitable—serious, perhaps fatal, injury to the deluded and probably demented woman. The rider of the horse was also injured by being thrown, and had a narrow escape from death. The criminal in this case (for it need not be pointed out that, whether suicidal or not, the act was in the highest degree criminal) has been one of the most violent of the militants, and has heretofore committed acts which under ordinary tests would be considered insane, such as her attack upon a perfectly innocent clergyman whom she mistook for Mr. Lloyd George, and her throwing herself downstairs in prison as a protest. But the madness that underlies such acts is one for which those are responsible who encourage the wild and silly belief that in time a majority of sober-minded English people will be driven into deciding a question of grave public importance because of irritation produced by acts which are in many cases mere tomfoolery, in other cases malicious, and in not a few cases deliberate crimes, committed usually against persons in no wise involved in the dispute. Another sensation of the Derby Day was the disqualification of the favorite "Craganour," who finished first, but whose rider was accused of fouling and unfair riding. Such a thing has not happened on the Derby for very many years, if at all; but if England's great traditional race-meet is to maintain its supremacy, it is well that drastic action should be taken to rule out every attempt to win the race by wrongful methods.

The Peace of London

The Balkan War has stopped. Last week at London, at the Conference of the Powers, the Balkan allies and Turkey signed a treaty of peace. Alone among the allies Bulgaria wanted to make the treaty effective as soon as signed, without waiting for ratifications by the various Governments. Bulgaria wanted to do this, it is said, so that, with peace made fact beyond any doubt, she might withdraw her soldiers from the Tchataldja lines near Constantinople and mass them with those further west, ready for use, if necessary, in pushing her claims to places captured and occupied by the Greeks and Servians. But Bulgaria was unsuccessful in her request. All of the places in question are in Macedonia. The purpose of the war was to bring about the freedom of the oppressed peoples in that province. The armed conflict between Bulgaria, Servia, Montenegro, and Greece on the one side and Turkey on the other was but a few weeks old, however, when it was seen that the spoils were much greater than was at first expected. The final settlement, therefore, assumes proportionately greater importance. The signing of the treaty was a historic event. It ends an eight months' war. If one considers the changes brought about by that conflict, the eight months seem a short space of time. When the war began, Turkey owned some sixty-five thousand square miles of territory on the European mainland, together with many islands in the Ægean and Adriatic Seas. She loses nearly all this territory, whether mainland or insular. On the other hand, the Balkan allies advance proportionately in their territorial possessions. Nor is this all. A sentimental value may be considered. When the war began, the names of the most important places in European Turkey carried no foreign or non-Turkish sound, any more than they had for centuries. Adrianople, Salonika, Monastir, Skutari, were as Turkish as Constantinople itself. But no one can speak of Adrianople now without thinking of it as Bulgarian, or of Salonika without realizing that, after many centuries, the Greeks are again in control; or of Monastir and Skutari without remembering the brilliant deeds of Servian and Montenegrin armies respectively in capturing those strongholds. Turkey's European prestige

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is gone. Practically only Constantinople remains to her.

Will There Be Also a Peace of Paris?

The question of territory is only a part of the adjustment between the victorious allies and the defeated Turks. There remains the question of finance. As the main aim was to get a general treaty of peace signed, it was agreed that there should be a supplementary conference on this subject of delegates from the six Powers—Great Britain, France, Russia, Germany, Austria, Italy—the four allies, and Turkey. This conference has now begun its sessions at Paris. The principal questions before it are (1) indemnity and (2) redistribution of the Turkish debt. As to the first, many hope that the example of the settlement of the most recent great war, that between Russia and Japan (1904–5), will be followed, when the Japanese had to give up their claim to an indemnity—a money offset for their losses. Others think that the example of other war settlements should be followed; for instance, the Franco-German War (1870–1), the Russo-Turkish War (1877–8), and the Greco-Turkish War (1897). In each of these the defeated nation paid an indemnity to the victor. If it should be decided that an indemnity must be paid, then comes the question as to its size. Shall it comprise only the purely military losses of the allies, or shall it cover the agricultural and industrial losses as well? As to the Turkish debt, the Turks of course claim that the allies should meet any debt incurred by expenditures in the conquered territories. This part of the total Turkish debt might not equal the latest demand of the allies for indemnity—a much larger sum than was first mentioned by them. As the French say, "appetite comes with eating." Probably the most expeditious way of settling the whole matter would be to balance Turkey's desire against the allies' demand. In any event, a final disposition of lands and money will, we hope, leave the Balkan alliance unimpaired. It would be a disaster wider than anything affecting the Balkan peninsula alone should certain ambitions weaken or destroy an alliance composed of the thoroughgoing Bulgar, the brilliant Greek, the poetic Servian, and the Montenegrin, bravest of all. This union should make each individual ally stronger. But the union itself might rival in time the Swiss federation. The population of that federation consists of peoples of opposing racial characteristics, speaking several languages and professing widely divergent religions. They have become a strong, successful, and influential nation.

The Alliance Française

What is the Alliance Française? It is a body of men and women in the United States and Canada who love the language, literature, and art of France. They want to know more about that language, literature, and art, and they want others to know too. Accordingly, over a hundred groups, varying from ten to a hundred members, have been formed. As a rule one group suffices for each community. In some large cities, however, more groups are necessary; New York, for instance, has six and Boston four. The President of the federation of all these groups is Mr. Julian Le Roy White, of Baltimore, and the Secretary Professor Louis Delamarre, both remarkably conscientious and efficient officers. The office of the Federation is at 147 Fourth Avenue, New York City. As is the case in many societies, so the Alliance Française has an honorary President, and he is appropriately M. Jusserand, the French Ambassador. Any one who knows M. Jusserand, however, also knows that he could never be merely "honorary." Those who the other day, in New York City, saw him preside for three hours at the annual General Assembly of the Alliance, and afterwards for two hours act as toastmaster at its lunch, realize that some of the Society's success is due to his tact, good humor, and far-sightedness. A principal work of the Alliance is to invite eminent Frenchmen to address the various groups. Among the most prominent lecturers during recent months were M. Louis Hourticq, Inspector of Fine Arts of the City of Paris, and M. Firmin Roz, the literary and dramatic critic. M. Hourticq gave lectures on such subjects as "The Romanesque Churches of France," "Romanesque Sculpture," "The Great Cathedrals of France," "Religious Sentiment in the Art of the Middle Ages." "Town Life in the Middle Age," "Versailles," "The French Primitives," "Painting and Manners at Paris in the Eighteenth Century," "The Treatment of Landscape in the Nineteenth Century." Among M. Roz's subjects were "The Formation of a National Spirit in France," "The Expression of the Gallic Spirit in the Middle Age," "The French Spirit of the Renaissance," "The

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Classical Ideal and French Society in the Seventeenth Century," "French Rationalism," "Rousseau and the Origins of Romanticism," "French Socialism," "Realism in Contemporary French Literature," "The Theater of To-Day."

An Aid to International Comity

If an incredibly large number of persons went to Columbia and other universities last winter to hear M. Bergson discourse on philosophy in his own language, a sufficient indication will be given of the greater interest taken in the above-mentioned more popular subjects. In addition, the French Government has recently sent to this country M. Joseph Bedier, the successor of the lamented Gaston Paris at the Collège de France, to interest not only Americans but also teachers of French in America more in the study of language. In chronicling this event M. Jusserand, in his address before the General Assembly of the Alliance Française, justly declared: "The teacher's duty belongs to the noblest of duties. Two careers resemble each other: that of a soldier who defends his country's frontier and that of the teacher who defends and propagates his country's language and literature. The fatherland is made up of two principal elements, land and language." Another though subsidiary work of the Alliance has been to introduce the French drama. In New York City, for instance, it presented three plays last year with great success: "Le Secret de Polichinelle," by Pierre Wolf; "La Petite Chocolatière," by Paul Gavault; and "Nos Intimes," by Victorien Sardou. If a knowledge of the language, literature, and art of any country is prerequisite to an understanding of its politics, no agency is doing more, we believe, to strengthen amicable relations between any two countries than is the Alliance Française. A peculiar bond of friendship has always united France and America. Time should only strengthen it. And time will strengthen it if the work of the Alliance Française continues to grow.

Why Not Save St. John's Chapel?

New York City bears the reputation, especially among foreigners, of being a purely commercial metropolis. Critics who come here from abroad find our greatest city extremely interesting as indicating "the last word" in everything that means money-making and industry and trade. But foreigners do not remain long in the metropolis without a longing for what they have left behind—something to suggest history and art, and the lives of men who lived and wrought in other days. Cathedrals and churches and chapels suggest history and art. New York City has no old cathedrals, and but a few old churches of particularly good architecture. One of these is St. John's Chapel, an outpost of Trinity Church. The chapel was completed in 1807 in the style of St. Paul's Chapel. The widening of Varick Street threatens St. John's. Now when St. John's was built, it stood in a desirable residential region. Its windows gave upon a delightful park. But Trinity Parish permitted that park to be blotted out by a great, ugly freight railway station. The fine old dwellings have been replaced by warehouses and tenements, and the dignified residence streets, bordered by beautiful trees, have become noisy thoroughfares. But the beautiful portico of St. John's still stands, jutting out into the space needed by the city for a great new street. Lovers of architecture and lovers of the preservation of the historic are now aroused to the necessity of saving St. John's. They have suggested that a sidewalk be passed under the portico, or that enough property be bought to push St. John's back the required distance so that the new building line of Varick Street should be unbroken, or that narrow streets be cut on either side of the chapel, as in the case of St. Clement Danes in London. Whatever happens, the present discussion has already done good in arousing many persons, not only in New York City but elsewhere, to a desire to preserve America's best architecture.

The Educational Problems of the Northern Baptists Abroad

In contrast to the Presbyterian gathering at Atlanta, where questions of dogmatic theology were debated, the Northern Baptist Convention, held in Detroit, Michigan, May 21 to 28, was comparatively free from disturbances due to discussions of questions of doctrine. There was an attempt to introduce doctrinal differences into the Convention and divide it upon conservative and liberal lines; but it significantly failed. The failure was, in part at least, due to the individualistic traditions of the Baptist body, which resents any attempt of a centralized authority to impose

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limitations upon freedom in interpretation of religious truth. It is true that Baptists have certain distinctive tenets; and these have made it difficult for them to unite with other bodies of Christians; but the experience of Baptist foreign missionaries, like those of the missionaries of other denominations, has made it clear that a way for co-operation must be found. This Convention indicated that there was within the denomination a strong determination to pursue its foreign missionary work in closer co-operation and federation with other forces. Baptist missions, moreover, have been unusually successful through evangelistic methods; but the comparative neglect of educational institutions and the educational method is beginning to show its fruit in the failure to produce the number and quality of native leaders. So it happens that at the same time with the movement for fuller co-operation with other denominations there has grown a movement to strengthen and increase the Baptist educational institutions in foreign missionary fields. The modern missionary is not engaged merely in making converts, but in establishing a church of the people; not merely in founding churches, but in transforming nations.

The Problems at Home

Interest in educational matters, however, was not confined to those that concerned foreign missions; there were unpalatable truths regarding Baptist educational interests in this country that stirred the Convention. The Education Board reported that "compared with other denominations, the Baptists are lagging far behind in the interest which they take in the education of their children," and that in two hundred and twenty institutions reporting, in thirty-four States, "the Congregationalists have one student in college for every sixty-nine members in their churches; the Presbyterians have one student for every seventy members; the Methodists have one student for every one hundred and forty-three members; while the Baptists have one student for every one hundred and seventy-six members." This educational problem appeared in two forms. One was a financial form. The Baptist denomination is committed to the policy of maintaining denominational colleges; but it is not supporting those colleges as colleges ought to be supported. If that policy is to be continued, the Convention must raise an endowment fund on a large scale. That states in brief the financial form of the problem. The other form is shown in the statistics of Baptist students. In nine of the Western States there are nine hundred and sixty Baptist students in Baptist colleges, while in the State universities of the same States there are registered over twice as many Baptist students—namely, twenty-one hundred. The Educational Board has, therefore, set itself the task of putting a "student pastor" in the local church in each university center. This Northern Baptist Convention is only ten years old. It has already shown that there was need of such a body through which the denomination can act measurably as a unit.

A DISAGREEABLE DUTY

Any man familiar with public life realizes the foul gossip which ripples just under the surface about almost every public man, and especially about every President. It is only occasionally printed in reputable papers and set forth in explicit form; but it is hinted at in the press and set forth with circumstantial mendacity in private; and if left unrefuted until after the man's death it lasts as a stain which it is then too late to remove. From Lincoln and Garfield to Cleveland and McKinley this gossip has circulated and still circulates. In the case of Mr. Cleveland, for instance, it took the form of accusing him of actions so atrocious that even to think of them makes one feel indignant, and in this case I happened to know personally that there was not the smallest shadow of foundation for the charges. Yet it is such an unpleasant task to call the slanderers to account that any man tends to shrink from it.

Ever since the panic of 1907 the stories attacking my own character, which originated in financial centers that were hostile to me, have been circulated in ever-widening circles and with ever-increasing virulence; and I made up my mind some time ago that on the first occasion when they were published by a paper of sufficient standing to warrant my taking action I would do so. Two or three papers published them, but at once retracted them. One paper which published them and did not retract them I found on inquiry was edited by an ex-United States Senator, who during my Administration had been indicted, convicted, and sent to prison for a criminal offense; and two other newspapers proved on inquiry to be sheets of such low character that a prosecution would probably have been

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beneficial to them. I took action against the first newspaper that published the charge which was of sufficient responsibility and previous respectability to warrant the proceedings.

The jury was composed of workingmen—miners, lumbermen, farmers, teamsters, railway men; and they possessed the prime virtues of honesty and common sense. In Judge Flannigan we found a man of high dignity and force, not only learned in the law, but resolute to make law the handmaiden of justice, and gifted both with the power to decide aright and the power to set forth the reasons for his decisions so plainly that even a layman could follow him with understanding and conviction.

The suit was ended by the defendant stating in open court that he had made the charges in good faith on information furnished him, but that his investigations had shown him that the charge was without any foundation, and that he and his counsel had searched the United States through in the effort to find responsible men who would testify under oath to facts substantiating the charges, and had failed to find them. The defendant thus became the strongest witness in my favor; he testified that although my suit had been an invitation to all my foes in the country to advance testimony against me, yet that none had been able to do so. I then made the following statement in court:

"In view of the statement of the defendant, I shall ask the Court to instruct the jury that I desire only nominal damages. I did not go into this suit for money. I did not go into it with any vindictive purpose. I went into it, and, as the Court has said, made my reputation an issue, because I wish, once for all, during my lifetime, to deal with these slanders, thoroughly and comprehensively, so that never again will it be possible for any man, in good faith, to repeat them. I have achieved my purpose, and I am content."

The verdict, under direction of the Judge, was immediately given in my favor, and the defendant was declared guilty.

The witnesses who testified (at Marquette or by deposition) covered my entire life since I was twenty-one years old, and more particularly they covered the last fifteen years. It is almost literally true that for those fifteen years the witnesses produced testified as to almost every hour of my waking life, save only the times when I was alone with my family or alone in the wilderness.

These witnesses include personal friends like Jacob Riis, Albert Shaw, Silas McBee, Admiral Dewey; personal friends with whom I served in the army, like General Leonard Wood; the doctors who had attended me, and who include some of the highest men in the entire profession; personal friends who were business associates on intimate terms with me, such as Dr. Lyman Abbott; my close kinsfolk who knew me in all the intimacy of home life; the naturalists who were with me in Africa; close friends who had served under me in office, like William Loeb, Jr., Gifford Pinchot, James R. Garfield, Robert Bacon, J. C. O'Laughlin, and Truman H. Newberry; Frank Tyree and Jimmy Sloan, the Secret Service men who were with me in Washington; men who were members of my own household; Judge Blair, who cleansed Adams County in Ohio; Mr. Abele, who helped initiate me as an honorary member of the Brotherhood of Locomotive Enginemen and Firemen; and, finally, the correspondents of various newspapers—Gilson Gardner, Curtis, Charley Thompson, O. K. Davis—who had been in close touch with me both in the Presidency and throughout my campaign trips, and on many or all public occasions ever since.

I am very, very grateful to all of these men; and the testimony which they gave about me made me feel both very humble and very proud. Many of them are men with whom I have worked in the closest and most intimate relations, relations so close and so intimate as to make it impossible that there should be anything hidden between us. Others were men with whom my relations were friendly but intimate only in the sense that they, in the course of their professional duty, followed me closely, and knew exactly what I did and how I acted. This latter group included especially the newspaper men. They owed me nothing. So far as there had been any favor shown on either side, it had been shown by them to me. I had merely treated them fairly and courteously. They had nothing to gain by testifying for me, and in two or three instances I was uneasy at their doing so, because I feared that they might be damaged thereby. But they came forward eagerly, and because of the training they had had in accurate observation and statement, they made invaluable witnesses.

It is not a pleasant thing to undertake a suit of the character which I undertook. A man feels indignant at being called upon

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even to notice infamous charges which can be supported only by testimony that represents either downright perjury or else a malevolence so great as to make men who are ordinarily honest unable either to see or to state the truth. Yet in this case the duty to undertake the suit was clear. The success of the suit depended mainly upon the willingness of many men to spend time, trouble, and expense in the effort to see that the truth was fully and accurately set forth. I can give no acknowledgment to these men except the assurance that I am profoundly grateful.

THEODORE ROOSEVELT.

A POSSIBLE PATERSON

In a great industrial community the wage-earners have gained complete control of the government. These intelligent and shrewd working people, with large resources in the treasury of their labor union, have named as mayor of the city one who is in complete sympathy with them and their ideas. These wage-earners believe sincerely and earnestly that the business in which they are engaged is really their business; that it is to their labor and industry that the very existence of the business is due; that, although the individual capitalist performs a useful function in supplying capital with which to carry the business on, he should have nothing to say as to the conditions under which the wage-earners should labor; that the capitalist is free to get the best return he can from his money, but that it is impertinent on his part to try to dictate terms; that if he does not like the terms they offer him, he can sell out his interests to any one if he can find any one to buy, or otherwise he is free to starve; that they, the wage-earners, are the real owners of the business and that they are going to run the business to suit themselves. These wage-earners, by virtue of their intelligence and the power of their organization, have not only their mayor at the City Hall, but their judges on the bench. And, most important of all, they have succeeded in organizing the police force so that not only are the police officers in sympathy with them, but the police commissioner is subservient to the leaders of the labor union, and does what they direct. Indeed, the wage-earners' organization is so powerful that it can prevent interference with it on the part of Governor and Legislature.

Against this situation the people who have their money in the mills have protested. They are not very well-to-do. Most of them are people with a little money which they have invested in the business, and they cannot afford to have their income cut down. They have refused to pay any wages until the wage-earners become more reasonable; so the factories are closed; but there has been no sign of relenting on the part of the powerful wage-earners' organization. Some financiers of experience, seeing the menace to all investment securities, have come in from other places to advise these struggling investors. The wage-earners at this have become enraged. They have declared that these outside financiers have no business there, and, suiting the action to the word, the labor organization, appealing to the police, has had these visiting financiers arrested and put into jail. Finally, goaded past endurance, the investors have tried to hold meetings. This has been denied them. On the ground that such meetings were bound to be disorderly, the police commissioner has notified them that they can meet neither in a public square nor a private hall, and has actually broken up at least one meeting which these poor investors have tried to hold. At last a newspaper whose owner and editor is in sympathy with the capitalistic side of this controversy has come out in an editorial denouncing the action of the police. He has declared that the police officers have disregarded the Constitution of the State; that they have behaved like Cossacks; that they have been agents of labor agitators and anarchists; that they have destroyed property, that they have done nothing to break up the labor union meetings as they have broken up the investors' meetings; and that the reason for their brutality is that labor-unionism owns the city, including the police.

Thereupon the labor union officials protest to the authorities; and in the course of time the editor of this capitalist paper is arrested on the charge of arousing hostility to the Government. The trial takes place. It appears that years ago, when the capitalists were dominant and the laboring people were unorganized, a law was passed making it a high misdemeanor for anybody, in speech or writing or any other way, to incite or abet, promote or encourage, hostility or opposition to any and all government. It is under this statute that this editor is indicted for criticising and denouncing the actions of the

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police. The editor is not given any opportunity to prove that the police have been brutal and that they have acted in the interests of the labor unions. The fact that he made his statements is all that is proved. The judge tells the jury that if the editor's statement is in their minds sufficient to excite hostility to the police, the editor is to be adjudged guilty, for the police is an essential branch of the government. The jury brings in a verdict of guilty. Protest against the actions of the police is effectually stopped. The tyrannous labor union is triumphant.

This is a wholly imaginary story. Nothing closely like it has ever happened. The question is not whether it has happened, but whether we, in this country, are doing anything to make it likely to happen.

Perhaps some light on that question may be obtained from the following facts.

There has been a strike in the silk mills of Paterson, New Jersey. An account of the strike and its attendant circumstances was given last week in The Outlook by its special correspondent, Mr. Gregory Mason. Being unorganized, the workers at first lacked leaders, but leaders came into Paterson from the outside and supplied direction to the strike. These leaders have avowed their belief in the theory that the workers rightfully own the tools and the products of the industry in which they are engaged, and should continue their struggles with their employers until they achieve possession. Naturally leaders holding such theories aroused the special hostility of the mill managers. For some reason, which we do not pretend to be able to state from first-hand knowledge, these leaders evidently aroused also the hostility of the city and county authorities. Since these leaders have taken charge the strikers have been prevented from holding meetings, not only in public places, but also in private halls. Disinterested observers have stated, as did our correspondent in his account last week, that there has been apparent justice in the claim of the strikers that they have been unfairly treated by the police and city authorities. Policemen have been accused of violating the law, but have not been brought to trial. Open advocacy of lawlessness in the suppression of the strike leaders has met with no official rebuke, as far as we know. The need for going outside the county in order to get an unprejudiced jury has, we are informed, been judicially recognized. On the other hand, through the testimony of policemen, and against the testimony of several citizen witnesses, a strike leader has been convicted of inciting to violence. A girl of seventeen, with thirty-eight other strikers, has been convicted of unlawful assembly while doing picket duty. Most significant of all, however, is the conviction of an editor for protesting vigorously in his paper against what he regarded as the unjustifiable conduct of the police.

Alexander Scott, this Socialist editor, published in his paper in the headlines the following words:

Police Chief Bimson Overrides Constitution. Chief of Police and His Strike-Breaking Force Brutally Attack Peaceful Strikers.

In addition, he printed in the same number of his paper an editorial under the title "Bimson, the Boss Strike-Breaker!" Some of the more heated sentences of this editorial are as follows:

The mill workers . . . peacefully walked out of the mills and quit work. For doing this terrible thing the police of Paterson, at the behest of the silk manufacturers, rushed at the defenseless workers like a bunch of drunken Cossacks and savagely attacked them. . . . Paterson was once famous as the City of the Reds, the home of anarchists. . . . Now Paterson has become infamous as the City of the Blues, the hotbed of brass-buttoned anarchists. These police-anarchists, headed by the boss anarchist Bimson, not only believe in lawlessness, *but they practice it. . . . They swing the mighty club in their right hand and if you don't like it you can get the hell out of Paterson. This is anarchism of the worst kind.* . . . The workers of Paterson pay the salaries of the police and yet their hired servants turn upon them as strike-breakers. *Will the workers of Paterson stand for this? . . . And money owns the City of Paterson. Including the police.* . . . The Paterson police, including Chief Bimson, are honorable men—pardon us—strike-breakers. And, of course, we can say nothing against honorable strike-breakers. . . . This strike of the mill workers of Paterson is a matter between them and the manufacturers. *Let the Paterson police keep their hands off. This is our final word to them.*

If for publishing this editorial Mr. Scott had been charged with criminal libel, he would have been at least given the chance of undertaking to prove the truth of his allegation. He was not, however, accused of libel, but of another offense. This was the violation of a law passed by the New Jersey Legislature in 1902, which provides that "Any person who shall, in public or private, by speech, writing, printing or by any other mode or means advocate the subversion and destruction by force of any and all government, or attempt

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by speech, writing, printing or in any other way whatsoever to incite or abet, promote or encourage hostility or opposition to any and all government, shall be guilty of a high misdemeanor. . . ." This law is, of course, subject to the State Constitution, which in its Bill of Rights contains the following provision: "Every person may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right. No law shall be passed to restrain or abridge the liberty of speech or of the press."

The editorial for which this editor was convicted, and sentenced to an indeterminate term of from one to fifteen years in prison, is couched in the language of the agitator; it is designed to promote a view of government based on class feeling; but the agitator is not necessarily a disturber of the peace, and class feeling, however it may be deplored, is not violence. That editorial contains words that might well incite the strikers to indignation against the misuse of police powers—to hostility to the use of the police as strike-breakers, to opposition to those officers of the government who may use their offices for the purpose of serving the interests of one party to an industrial struggle; but such hostility, such opposition, is not hostility and opposition to "any and all government." And there is no word in that editorial which suggests that the strikers express their opposition and hostility by violence or by any disturbance of the peace.

Two questions naturally arise as the result of this case. First, is there ground for believing that the police of Paterson have abused their power? As to that, no opportunity was given for either the proof or the disproof of the accusation. Second, is incitement to hostility and opposition to the partisan use of the police an abuse of the freedom of speech and of the press such as is contemplated by the Bill of Rights? As to this certain things are clear.

Freedom of speech and of the press does not mean freedom to lie and to slander; but if, under the guise of such freedom, any editor claims the right to libel a public official, he should be accused, not of hostility to government, but of libel, and be made to justify his libel or to suffer the consequences.

No law is Constitutional, no law will be sustained by the American people, which denies the right of the press to report truthfully the acts of any government—or any branch of any government, city, county, State, or National—and to comment on those acts, however sharply. This right, however, is not to be an excuse or veil for lying about the acts of government or of any public man, or for inciting to mob violence. As there appears to be no evidence that the writings of Scott did incite to mob violence, and as there was no opportunity offered in the trial either to prove or disprove the truth of the editor's allegations, it was made as clear as it is possible to make it that the editor's criticisms of the acts of the police—whether based on fact or not—was in itself to be regarded as an incitement to hostility and opposition to any and all government.

If this view of freedom of speech and of the press should prevail, we have only to imagine such a fictitious case as that which we presented at the outset to see to what it may lead.

The issue in Paterson is not one merely of wages and conditions of labor; it is an issue of fundamental human rights. It has ceased to be merely a question of justice or injustice between employer and employee and has become a question of government or anarchy, and therefore of liberty or bondage.

Reports that have come to us from responsible persons are such as to make it perfectly plain that at Paterson an issue has now been raised that is not local, but National—an issue that is too big to be left to the city of Paterson, or to the county of Passaic, or to the State of New Jersey; an issue big enough to engage the attention and action of the Nation.

Every big industrial question is a National question. That was made clear at Homestead, at Pullman, at Lawrence. Modern industry knows no State lines. No industry that hesitates to invoke the aid of the Federal Government should be allowed to feel itself free from the Federal Government's scrutiny and restraint. On that ground alone, therefore—the ground of the magnitude of the industrial questions involved—the situation at Paterson calls for Federal action.

Greater even than that, however, is the question of free and stable government. If in any part of this land there is such disregard of law that not only are public officials, who are sworn to uphold the law, charged with violating it, but criticism of public officials for lawlessness is punished as a high misdemeanor on the ground that it excites to

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hostility to any and all government, the whole Nation is concerned and has a right to know the truth.

The President should at once appoint as members of the Industrial Relations Commission, created by the act of the last Congress, men who will command the confidence of the whole country. The struggle at Paterson is but one phase of the industrial problem that is characteristic of our times. It is for the study of that problem that this Commission was created, and no more important task could be undertaken by that Commission immediately after its organization than the industrial conditions revealed by the Paterson strike.

But the questions concerning liberty and law that have been raised in Paterson ought not to be made to wait upon the organization of this Commission. A petition has been presented to Congress and the President asking that Congress investigate the situation at Paterson. Congress should order at once a special investigation into the fundamental questions of law and liberty involved.

PROPHETIC CONFERENCES

A generation ago, when an attempt was made to impose on certain missionaries acceptance of the dogma of eternal punishment, it was said that any relaxation of that doctrine would "cut the nerve of missions." Not only does that prediction remain unfulfilled, but the missionary movement has taken its place among the most impressive and significant movements of the day. It has passed far beyond the stage of rescue work, of saving here and there a sinking soul going down in the vast wreck of a ruined world; it has become an organized, world-wide effort to lift the whole order of society; to set individual men on their feet and to open the eyes of humanity, not to the tragedy of a lost world, but to the sublime vision of a world to which the Christ came, not to gather the fragments of a wreck, but to reveal the infinite Love opening the gates of spiritual privilege to all the children of men.

So the missionary has ceased to be primarily the man of an emergency and become the familiar friend who gives himself to his neighbors in all great or humble ways of living, the physician who not only cures disease but shows how to avoid it, the teacher who opens paths of knowledge that lead to higher usefulness and wider knowledge of life, the pastor to whom the bodies and souls of his people are alike sacred, the statesman who quietly lays the foundations of a nobler society. The missionary movement is to-day the greatest unifying power at work among men; it is defining a universal standard of morals, teaching and illustrating a practice of the gospel of love which steadily gains ground in the face of skepticism and cynicism, and is silently working a revolution in the feelings and thoughts of men in race relations. The missionary movement has become the very highest statesmanship; it is the one adequate expression of that spiritual internationalism which was long the dream of the prophets, but is fast becoming an inspiring fact in the life of the world.

The newspapers have had little to say about the series of Conferences which Dr. John R. Mott, who is now conducting the conferences of the World's Students' Christian Federation at Lake Mohonk, has held in India, Burma, Ceylon, China, Korea, and Japan; but those who were present at any of these meetings felt that they were seeing the dawn of a new day in the history of the race. The meeting of the World's Missionary Conference in Edinburgh three years ago was a vision of a sublime opportunity and a ringing call to action. It suddenly brought into clear light the open field of the world and the need and the practicability of the co-operation of all Christians in the work of putting the spirit of Christ in the hearts of all people. To conserve the impulse of faith, the enthusiasm of vision, imparted by the Conference, and to give efficiency to its work, a Continuation Committee was appointed to organize and carry on that work, and to secure and disseminate the most trustworthy information of the needs and conditions of the various missionary fields. In furtherance of these objects Conferences were arranged in the principal centers of work in Asia, and Dr. Mott was appointed to attend and preside over these Conferences.

In these Conferences the depth and scope of missionary work became clear; they were like meetings of division commanders operating over a great field and so engrossed in their tasks that they had little opportunity of realizing the progress of the campaign. In Seoul, for instance, in a country which was not many years ago a "hermit kingdom," foreigners of several nationalities sat in brotherly conference with Koreans and Japanese; the English bishop and the Canadian

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Methodist, the Baptist, the Presbyterian, the Congregationalist—men of widely different creeds and communions—found themselves drawn together by a common aim and inspired by a common purpose.

The word Christian received a sudden illumination in the atmosphere of a room in which a great spiritual endeavor, a noble "adventure for God," revealed its supreme importance above all differences of methods of work or of forms of service. In the very heart of a country remote from the centers of Christian activity, among a people bred in alien religious traditions, the hall of the Young Men's Christian Association seemed like a home in the mother country to a company of men and women who were exiles in body but not in spirit.

In the meetings in Tokyo, in a different environment, there was the same sense of spiritual unity, of brotherhood in a great work, of being at home in a foreign country and at one with an alien race. Men of all churches took counsel together. Episcopal and Methodist bishops, a priest of the Greek Church; every kind of temperament, every shade of differing opinion, had its exponent. It was impossible to listen to the discussions and not recognize the intellectual alertness, the open-mindedness, the trained ability of a body of men who were so devoted to the country in which they lived that they understood the undercurrents of its life. Such men as Dr. Green and Dr. Gulick, Bishops Tucker, McKim, Cecil, and Harris, would be leaders in any community by virtue of ability, of training, of largeness of mind. The Japanese who said, "Do not send us ten one-thousand-dollar missionaries; send us one ten-thousand-dollar missionary," put in a concrete way the need of the highest class of ability in a country like Japan. The most important diplomatic posts which President Wilson has to fill are not London and Paris, but Peking and Tokyo; the critical points on the religious map of the world, where the ablest leaders are needed, are in India, China, and Japan.

In these Conferences the essential unity of Christians of all communities was self-evident. In the heart of the Far East, in the presence of a task the magnitude of which very few Christians at home realize, differences seem to dwindle, to become historic rather than real. They were dwarfed by the sense of the folly of division in the face of work of pressing and overwhelming importance. In such an atmosphere sectarianism seemed belittling and impertinent; and when one or two men of combative temper attempted to push minor points on the attention of the Conference, they were heard in unsympathetic silence.

The formal report unanimously adopted by the Tokyo Conference marks a new stage, not only in missionary work, but in the modern history of Christianity. "This Conference," it says, "would put on record its profound gratitude to God for the very large measure of Christian fellowship and of observance of the principles of comity and co-operation on the part of Churches and Missions in Japan. The Conference records its conviction that the most effective promotion of the Kingdom of God in this land calls for wider application of these principles. . . . It is the sincere hope and earnest prayer of this Conference that all the Churches representing Christianity in Japan may be brought together in fuller unity in Christ. . . . We call upon all Christians in Japan to engage in united prayer for the realization of the unity for which our Lord himself prayed." There is already a Federation of Missions in Japan; the establishment of a special committee of forty-five to secure a "complete representation of the entire Christian body in Japan" was recommended; churches of "similar faith and order" were urged to unite. Christians in the Far West may well look to the Land of the Rising Sun, for light comes again from the East.

The note of prophecy was struck again and again by the Tokyo Conference. "In order to co-ordinate the whole work of occupation, and to secure the most effective distribution of Christian forces, there is need of a definite and comprehensive policy looking toward the long future and the whole empire" has the ring of leadership; the great emphasis laid on the most thorough methods in Christian education, the plea for the establishment of a Christian university "standing on a par with the Imperial universities," and for a first-class Christian college for women; the call for high-class literature; the definition of the type of missionary needed—"candidates, however zealous and well equipped, should be long enough under home training to allow the elimination of those who, through lack of large sympathies, adaptability, gentle manners, or self-discipline, are unfit for missionary work in Japan"—shows how well the missionaries understand the people among whom they are working, and

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stands in striking contrast to the sweeping criticisms of the Japanese which come from men who never touch the inner life of the country.

The findings of the Tokyo Conference ought to be in the hands of all American Christians who are the victims ot sectarianism, by whatever name it calls itself, or of that provincialism which cannot see beyond the limits of a parish.

The character and work of a man like Dr. Mott are belittled by praise; but it must be said that his spirit and methods place him among the leaders of the age. He belongs to the new order of international men who think in terms of the world-vision, who see not races but humanity; the apostles of a catholicity which has its inspiration in the Christ who was the Son of God and the Son of Man—a catholicity in the light of which all men in all places are seen to be the children of God. Add to this prophetic spirit modesty, clear judgment, and the tact which comes from right feeling and quick sympathy, and it is easy to understand why a Japanese of great influence declared that Dr. Mott's visit marked an epoch in the history of Christianity in Japan.

LETTERS TO UNKNOWN FRIENDS

I wish to ask you about prayer. To me prayer means life. It seems to be the natural relationship between a divine Father and a human child. It is holding our cold lives up to the divine life until our life gets warm, until it feels what is meant by the conception of the supreme worth of an individual soul. But this holding-up process is no simple matter. Some people always find it hard to pray; others find it hard to pray only at certain times. They believe with a belief that they would die for, but they lack that child-like trust which fills them with the peaceful assurance that either their prayers will be answered as they ask them, or in a manner far better than they are able to ask. I am going to be a minister. To me prayer means everything. Life without it would be nothing. I believe that the need in the coming generation is for men who will spiritualize the wonderful social forces which men are putting in operation to-day. To do that, the minister must be near God always, and he can be so only through prayer. "Well," you will say, "so far you have done nothing but air your opinions on a question concerning which you evidently wish advice." Now here are the questions: Can we learn to pray? If so, how? Would you advise the setting aside of certain times for prayer, and then praying at that time whether we felt inclined to do so or not; or would you say that we should pray only when we feel moved, as it were, to do so? How much faith and what quality of faith are necessary for efficacious prayer?

AN UNKNOWN FRIEND.

I was once crossing the Atlantic on a Red Star steamer which had a flush deck from bow to stern. On the bow was a Swedish sailor on the lookout. He had a whistle; when he saw a sail dead ahead, he blew it once; when on the starboard bow, twice; when on the port bow, three times. I stood by his side and watched for the sail. It was sometimes ten or fifteen minutes after he had seen the sail before I could distinguish the microscopic speck on the distant horizon. His eyes were adjusted to long distances; mine to reading books. And though from a child I had accustomed myself to hold my books at nearly arm's length in order to avoid short-sightedness, I had no such long look as he possessed.

In the sixteenth and seventeenth centuries religious men accustomed themselves to look at the invisible world. Looking at it and living in it they regarded as piety. In this twentieth century we accustom ourselves to look at the visible world. We are immersed in present cares and duties, and have lost the long sight. I think it is more religious to perform a present duty well than to dream of a future heaven; more Christian to help the lunatic boy in the valley than to make tabernacles and dwell in the mountain with Moses and Elijah. But better than either is both. To get by companionship in the invisible world inspiration to do well our part in the visible world is the ideal life. The ethical culture which calls to duty without equipping for it is better than the piety which equips for duty without performing it. But why choose between the two? Why not combine them? Why not piety to prepare and activity to perform?

This combination characterized the life of Christ, who retired from the haunts of men for hours in companionship with his Father, and came out from his hour of companionship with his Father to do his Father's work among his fellow-men.

How simple prayer is! Read the seventeenth chapter of John. How natural, unaffected, inartificial!

How difficult prayer is! Can you and I make that prayer our own? Can we say at night, looking "back over the day," "I have finished the work Thou gavest me to do?" Can we say, "I have known Thee, and these have known that Thou hast sent me?" Why

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is prayer simple to some and difficult and almost impossible to others?

What we do habitually we do easily. What we do rarely we do with difficulty. The Swedish sailor saw with ease the sail I could not see at all, because he had accustomed his eyes to great distances. To Jesus Christ prayer was simple, natural, inartificial, because he had accustomed his spirit to look upon the things which are unseen.

Companionship with the Father is prayer. If we would "spiritualize the wonderful social forces which men are putting in operation to-day," we must have this companionship with the Father. And this companionship can be attained only by a habit of seeking him, talking to him, listening to him.

"How shall we learn to pray?"

Take a little time every day to form a habit of communion with the invisible. Follow Jesus Christ into his solitude. Forget for a few moments the visible world, the earthly companionship and earthly duties, and summon out from the invisible world the invisible Presence. We cannot define him; but we can speak to him. This summoning out from the invisible world the Father of our spirits my scientific friend calls imagination; I call it faith. This notion of communion with an invisible Being he thinks is invention; I think it is discovery. He declares that the question and answer between us is auto-suggestion; I think it is conversation; the Psalmist thought there was no difference between the two:

> The Lord will hear when I call unto him. Stand in awe and listen. Commune with your own heart upon your bed, and be still.

This communing with my own heart is prayer. For it is to God within me that I turn; it is with the God within me that I commune.

Take for this "silent hour" the time when the mind is at its best. Do you awake fresh and full of life? Save a little of this awaking hour for communion with God. Are you wider awake and more alert at night? Give to communion with your Father a few moments of this hour when the world no longer knocks at your door.

"Would you advise the setting aside of certain times for prayer?"

If we do not set aside certain times, we shall soon discover that we have no time. Every physician will advise his patient to have certain times for meals, and certain times for rest, and certain times for sleep. Every teacher will advise his pupil to have certain times for study. Regularity is essential to the formation of habit, and the formation of habit is the way to develop character. For action oft repeated becomes habit, and habit long continued becomes a second nature. Prayer will never become a second nature by fitful indulgence on occasions of special stress.

"What shall we do when, at the appointed time, we are not moved to prayer?"

Whatever we do, be sincere. There is no taking the name of God in vain which is a greater profanation than pretending before him an experience which is unreal. How hateful to him all shams must be! But most hateful of all shams must be sham prayers. How hateful they were to Jesus Christ! At such a time of spiritual dullness, which comes to all souls sometimes and to some souls many times, the prayer of a winged soul may uplift us. Who, for example, can read in the morning Stevenson's Morning Prayer and not find in it at least an inspiring wish if not a true petition: "Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace and strength to accept and to forgive offenses. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and gayety and the quiet mind. Spare to us our friends, soften to us our enemies." Or who can read at night the prayer offered by Stevenson the night before his death, without at least wishing to make it his own at the close of any and every day: "Be patient still; suffer us yet a while longer—with our broken purposes of good, with our idle endeavors against evil—suffer us a while longer to endure, and (if it may be) help us to do better."

"How much and what quality of faith is necessary for efficacious prayer?"

Let us never wait for faith. I cannot see, in reading the life of Jesus Christ, that he ever demanded more than simple sincerity. Let us forget ourselves; not take our own spiritual temperature, or feel our spiritual pulse; but simply utter to him and to ourselves the experience that is within us. We shall be uttering it to One who accepts the expression of gladness in his gift as gratitude, of sorrow for our faults and failures as repentance, and of aspiration for higher and better living in the future as prayer for guidance and for grace.

LYMAN ABBOTT.

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THE ROOSEVELT LIBEL SUIT

STAFF CORRESPONDENCE

LAST summer during the Presidential campaign reports in the form of personal gossip were widely circulated throughout the country to the effect that Mr. Roosevelt habitually drank to such excess that he was frequently incapacitated for work. Some of this gossip was the product of malevolence, some of it the product of foolish ignorance and credulity, and some of it the product of political malice. When the rumors were circulated from the latter motive, they unquestionably had some effect, for many of the supporters of Mr. Roosevelt who did not know him personally were greatly disturbed by these stories. Scores of letters were received by The Outlook during the campaign either anxiously inquiring about these rumors or bitterly attacking Mr. Roosevelt because of them. Honest inquirers were always answered with a statement of the facts, but personal letters and personal assertions were powerless to put an end to the gossip.

In the latter part of the summer Mr. Roosevelt came to the conclusion that it was his duty, however unpleasant, to put an end to this unwholesome gossip by having the question settled once for all in a court of law. This seemed to him to be not only his duty to himself and his family, but a duty to the country. It has been a matter of shame and regret to all decent Americans that their Presidents from the time of Washington down to the present have been victims of insidious gossip against their private and moral characters. In our own time Grant, Garfield, and Cleveland were marked sufferers in this respect. Mr. Roosevelt discussed this matter frequently and in detail with his associates in the office of The Outlook, and it is therefore possible for the writer of this article to say definitely just what Mr. Roosevelt's attitude was toward this gossip even before the libel suit was brought.

Before the slanders were brought into court it was necessary to wait until some newspaper of recognized responsibility made a definite charge. The occasion came in October, 1912. In that month George A Newett, of Ishpeming, Michigan, the editor and publisher of a weekly newspaper in that small but prosperous city, stated editorially in his paper that Mr. Roosevelt habitually got drunk and that all his intimates knew it, and added that he was also guilty of habitual and disgusting blasphemy. Finding on investigation that Mr. Newett was a man of responsible standing in his community and was a man of property, a libel suit was immediately brought against him by Mr. Roosevelt.

The case came to trial on Monday, May 26, in the Circuit Court of Michigan at the city of Marquette, county seat of Marquette County. The defendant, Newett, charged not only that Mr. Roosevelt was guilty of habitual drunkenness, but that all his intimate friends knew it. When the court convened on Monday afternoon, a party of nearly thirty of Mr. Roosevelt's most intimate associates and friends were present, eager to testify that they not only did not know of his drinking to excess but did know that he was an unusually abstemious and temperate man. Since Judge Flannigan, who presided over the trial, in his charge to the jury at the conclusion of the case, referred to the testimony in behalf of Mr. Roosevelt as coming from "a long list of witnesses of high character and unimpeachable credibility," a record of the case would not be complete without a brief summary of the names and standing of these men. They included Jacob A. Riis, the well-known sociologist and philanthropist; Dr. Alexander Lambert, for many years Mr. Roosevelt's family physician; Dr. P. M. Rixey, Surgeon-General of the United States Navy, retired; James R. Garfield, son of President Garfield and ex-Secretary of the Interior; Robert Bacon, ex-Secretary of State for the United States and ex-Ambassador to France, who was a classmate of Mr. Roosevelt at Harvard and has been his lifelong friend; Gifford Pinchot, ex-Forester of the United States; Truman H. Newberry, ex-Secretary of the Navy; William Loeb, Jr., Collector of the Port of the City of New York, and formerly Mr. Roosevelt's private secretary while he was Governor of the State of New York and while he was President; Lawrence F. Abbott, President of the Outlook Company; W. Emlen Roosevelt, the head of one of the oldest banking firms in the city of New York, and a cousin of Theodore Roosevelt; Gilson Gardner, a well-known newspaper correspondent, who was familiar with every personal detail of Mr. Roosevelt's Presidential

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career, and who traveled with Mr. Roosevelt during his European trip in 1910; Lucius F. Curtis, a representative of the Associated Press, who in that capacity had accompanied Mr. Roosevelt on many of his political trips in this country during the last three years; Judge A. Z. Blair, a noted temperance worker of the State of Ohio, who achieved distinction a year or so ago by disfranchising while on the bench a great body of voters of Adams County, Ohio, for bribery and corruption; John Callan O'Laughlin, formerly an Assistant Secretary of State and now Washington correspondent of the Chicago "Tribune;" Philip Roosevelt, a young cousin of Theodore Roosevelt, who has accompanied him as an aide on many of his political trips in this country; Edwin Emerson, Jr., formerly a member of the "Rough Riders," who had acted as regimental clerk for Mr. Roosevelt in the Spanish War; Oscar K. Davis, one of the best known of the Washington newspaper correspondents, now Secretary of the National Progressive Committee in Washington; Charles W. Thompson, a representative of the New York "Times;" Edward Heller, the Naturalist at the Smithsonian Institution at Washington, who accompanied Mr. Roosevelt on his African hunting trip to prepare the skins and specimens obtained for that Institution; Andrew W. Abele, an Ohio business man, at one time a miner and a locomotive fireman, who had traveled with Mr. Roosevelt on some of his political campaign trips; Frank H. Tyree, formerly of the United States Secret Service when Mr. Roosevelt was President and now United States Marshal in West Virginia; William P. Schaufele, a railway man of Ohio, who had charge of the special train that carried Mr. Roosevelt through the State of Ohio last year on a political speaking tour; James Sloane, of the United States Secret Service, who had been associated with Mr. Tyree as a member of the President's personal body-guard during the Roosevelt Administration; and Regis H. Post, ex-Governor of Porto Rico, who was a member of the New York Assembly when Mr. Roosevelt was Governor, and has been actively associated with him in recent political campaigns.

In addition to the personal testimony of these witnesses depositions were read in court in behalf of Mr. Roosevelt which had been made by Major-General Leonard Wood, Admiral Dewey, Dr. John B. Murphy and Dr. Arthur Bevan, of Chicago, who attended Mr. Roosevelt at the Mercy Hospital after he was shot at Milwaukee; Dr. Lyman Abbott, Editor-in-Chief of The Outlook; George B. Cortelyou, formerly Secretary of the Treasury and now President of the Consolidated Gas Company of New York; Dr. Albert Shaw, Editor of the "Review of Reviews;" Lawrence H. Graham, a newspaper correspondent who had known Mr. Roosevelt at Montauk Point after the Rough Riders returned from Cuba; George H. Roosevelt, a cousin of Theodore Roosevelt, who is intimately associated with him at Oyster Bay; James E. Amos, Mr. Roosevelt's butler at Oyster Bay; and William T. Dulaney, formerly barber at the White House.

In a libel suit the burden of proof rests with the party making the alleged libelous statement. It is, therefore, a common practice for the plaintiff to insist upon the defendant's going upon the stand first with his witnesses and proving his charge. But Mr. Roosevelt was not content to depend upon the mere failure of the defendant, Mr. Newett, to substantiate the truth of the libelous article. He elected to appear upon the stand first himself and to make a complete statement in the minutest detail regarding his use of alcoholic beverages. "It was," says the New York "Times," "a thing that impressed every hearer who had a sense of the dramatic—this spectacle of the ex-President accounting in public with laborious pains the way in which he spent his time while at the head of the Nation, describing his private life, and answering questions about his habits in his own home among his guests."

It took three full days to get through the evidence in behalf of Mr. Roosevelt. His statement as to his own abstemious use of alcoholic beverages was corroborated in every detail by the witnesses who followed him, and who spoke from the point of view of the physiologist, the personal and attached friend, the political associate, or the observer who had studied Mr. Roosevelt as a prominent personality without favor on the one hand or prejudice on the other. It is doubtful whether in any trial in the history of this country there has ever been such a mass of testimony from men of such position and authority, not only as to the sobriety, but also as to the decent, clean, wholesome, and high-minded conversation and associations of a private or a public individual.

At the beginning of the trial the defend-

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ant's attorneys, who are acknowledged to be among the ablest lawyers of the Middle West, endeavored by cross-examination to weaken the force of the testimony of the witnesses for Mr. Roosevelt. In pursuance of this policy, they insisted upon their legal right to exclude all the Roosevelt witnesses from the court-room until they were called in to testify, one by one, by the bailiff or sheriff who had them under his charge. Perhaps the defendant's attorneys believed that by this method they were preventing collusion or promoting conflicting statements. But it is almost mathematically demonstrable that when thirty men are testifying as to the truth their statements fit into one another, even if they have never seen or talked with one another before. So it was in this case. Before the three days of testimony and cross-examination on Mr. Roosevelt's behalf had elapsed, the defendant's attorneys had visibly weakened, and when on Saturday morning they dramatically abandoned their case, and in effect, although not in words, pleaded for mercy, the spectators in the court-room were not surprised.

Mr. Roosevelt's case was completed on Saturday morning, and it then became the turn of the defendant to proceed. Mr. Newett was put on the stand, sworn, and began his statement. He had not read many paragraphs before it was apparent that he, the man who had made the charge of drunkenness and blasphemy against Mr. Roosevelt, was in reality the strongest witness on Mr. Roosevelt's behalf; for while the witnesses for the plaintiff could only testify as to their own individual acquaintance with Mr. Roosevelt and their own judgment as to his personal character and sobriety, Mr. Newett under oath on the stand stated that both his attorneys and he himself "went forward with the investigation of all this [the rumors of excessive use of liquors] with great thoroughness in numerous places in various parts of the country," and that as a result they had come to the following conclusion:

> We have been unable, however, to locate or produce witnesses who will swear that they have actually seen Mr. Roosevelt drink to excess. Upon this phase of the case, when the statements attributed to such persons have been sifted, it was found in each instance that the witness did not himself know that Mr. Roosevelt had drank to excess, or that if he had made such a claim he was unwilling to testify. It is fair to the plaintiff to state that I have been unable to find in any section of the country any individual witness who is willing to state that he has personally seen Mr. Roosevelt drink to excess. I have taken the testimony in the form of depositions, of more than forty reputable witnesses, who have expressed the opinion that on those occasions as to which they testify he was intoxicated. I believe all these witnesses were honest in making their statements. I have relied upon these witnesses, but have recognized the lesser opportunities they have had to observe the plaintiff and his habits.
>
> I have been profoundly impressed, during the progress of this trial, by the nature and extent of the evidence produced by the plaintiff that he did not in fact use liquor to excess on any occasion. I am unwilling to believe that these eminent men would purposely misstate the facts, or that, under the circumstances related by them, and their intimate acquaintance with the plaintiff for so many years, they could be mistaken as to his habits. I have therefore been forced to believe that those who have given depositions or made the statement that, in their opinion, on the occasions to which they refer, Mr. Roosevelt was intoxicated, had insufficient means and opportunity of correctly observing him, and were mistaken.
>
> Up to the time of this trial I had believed that the statements made in the article which I published were entirely warranted. But in the face of the unqualified testimony of so many distinguished men who have been in position for years to know the truth, I am forced to the conclusion that I was mistaken. I am unwilling to continue to assert that Mr. Roosevelt actually and in fact drank to excess.

At the conclusion of Mr. Newett's statement one of Mr. Roosevelt's attorneys rose and said that the plaintiff, Colonel Roosevelt, with the Court's permission, desired to address the Court. On receiving Judge Flannigan's permission, Mr. Roosevelt stood and spoke as follows:

> In view of the statement of the defendant, I shall ask the Court to instruct the jury that I desire only nominal damages. I did not go into this suit for money. I did not go into it with any vindictive purpose. I went into it, and, as the Court has said, made my reputation an issue, because I wished, once for all, during my lifetime, to deal with these slanders, thoroughly and comprehensively, so that never again will it be possible for any man, in good faith, to repeat them. I have achieved my purpose, and I am content.

After a brief recess, Judge Flannigan read his charge to the jury. Having defined libel and malice, and having stated that, while newspapers may freely discuss the fitness of a person for public office, "Michigan has not granted to any one—whether newspaper man or not—the privilege of writing or speaking of a candidate for an elective office, words which are both defamatory and untrue," he continued his charge as follows:

> Unwilling to rest on the presumption of law that the charge was false and call upon the

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defendant to prove its truth or answer in damages as was the plaintiff's right, the plaintiff proceeded before this Court to show that the charge was false in fact.

And by his own and the testimony of a long list of witnesses of high character and unimpeachable credibility, he has satisfied the defendant, the jury also I fully believe; certainly he has convinced the Court, not only that he never was drunk but that he is now and always has been a temperate and abstemious man. . . . The injury to the reputation and feelings of the plaintiff which naturally, proximately, and necessarily followed upon the false publication would warrant a verdict in the plaintiff's favor in a substantial amount, and would sustain a verdict in any sum up to the amount claimed in the plaintiff's declaration, which is $10,000.

But, as the Court is addressed by the plaintiff, the object of the plaintiff in bringing and prosecuting this action being the vindication of his good name and reputation, and not the recovery of a money judgment, and he having in open court freely waived his right to the assessment of his actual damages, it only remains for the Court to direct a verdict in his favor for nominal damages, which, under the law of Michigan, is the sum of six cents. You are therefore, gentlemen, directed to render a verdict in favor of the plaintiff for that amount.

The outcome of the trial was much more than a mere personal vindication of Mr. Roosevelt. On following pages there will be found a review of newspaper opinion in various parts of the country, which indicates that all citizens who place the public welfare above partisan advantage recognize that Mr. Roosevelt performed a real service to the country in bringing this libel suit and fighting it to a finish. The general sentiment is typified by the following quotation from a private letter written by a Boston man of distinction, who has been vigorously opposed to Mr. Roosevelt politically: "I rejoice with you (and in common with all decent-minded men, friends and foes) over Theodore Roosevelt's triumphant victory on the drunkenness charge. He never appeared to better advantage than in that fight from its inception to its close."

Marquette, an unusually attractive and progressive city of fifteen thousand inhabitants, is beautifully situated on the shore of Lake Superior, and its reception of Mr. Roosevelt and his friends was a most hospitable one. George Shiras, 3d, a son of Justice Shiras (who retired recently from the bench of the United States Supreme Court), and eminent as a naturalist as well as a lawyer, took a large number of the Roosevelt party as his personal guests into his summer home at Marquette, which he opened for the purpose. Others of the party were guests in the homes of members of Mr. Shiras's family who lived near by. Thus the witnesses who went out to northern Michigan prepared to endure the discomforts of ordinary travel in their support of their friend, the plaintiff, found themselves members of a most delightful house party, so that the week in Marquette was really a vacation in charming surroundings. The eagerness of friends and acquaintances of Mr. Roosevelt to testify in his behalf was in great contrast to the universal reluctance, as testified to by the defendant, of those who were asked to appear in support of the libelous charges. Scores of letters and telegrams were received during the trial by Mr. Roosevelt's attorneys offering the services of the writers if needed. The following telegram is a sample of these communications:

St. Paul, Minnesota, May 28, 1913.

Colonel Theodore Roosevelt,
Marquette, Michigan:

You wrote letter to L. Guttman at Corsicana, Texas, when in camp near San Antonio, Texas, on May 25, 1898, as follows: "You are very kind, and, though I am not a drinking man, I shall accept that whisky, but I sha'n't drink it or let any of our men drink it before battle. If they cannot fight without whisky they cannot fight at all, and down in Cuba they must not drink unless it is strictly as medicine. Nevertheless I think we shall need a little whisky in the outfit for just that purpose." This letter is in my possession. Can your attorneys use it? We all admire your courage in fighting this character attack to a finish.

HUGH T. HALBERT.

Resentment against the libel was freely expressed by citizens of all classes in Marquette. An amusing illustration of this resentment was disclosed in the examination of the men called upon for jury duty. The examination of one man, a miner of Irish parentage, was somewhat as follows:

Question: "Did you read the article of which the plaintiff complains at the time of its publication?"

Response (made in a loud and vigorous voice): "I did, sor."

Question: "Did you form a definite opinion as to the charge against the plaintiff when you read the article?"

Response (in a still more vigorous voice): "I did, sor."

Question: "Have you that fixed opinion still?"

Response (with still greater vigor and with a violent nod of the head): "I have, sor."

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Of course this juryman was at once excused by the Judge on the very proper ground that his fixed opinion would prevent his finding an impartial verdict; and although there was nothing in his examination or his answers to indicate whether his "fixed opinion" was for the plaintiff or the defendant, smiles were noticeable on the faces of many of the men spectators in the court-room. These smiles were explained the next day, when I was informed by a rejoicing Progressive of Marquette that this Irish miner had achieved an enviable local reputation for knocking down every man in his community who ventured to express the opinion in his presence that Theodore Roosevelt was in the slightest degree addicted to the use of liquor.

Incidents of this character more than once excited some manifestations of amusement or applause in the court-room, which, however, were promptly and strictly suppressed by Judge Flannigan, whose conduct of the case in every particular indicated that he regarded it as one of gravity and public import. So was it regarded by the spectators and so by the city of Marquette. So should it be regarded by the country at large, for liberty is not license; and the irresponsible license which too large a number of newspapers in this country exercise in attacking the personal character, the personal motives, and the private life of public men has become one of the most serious evils of American civilization. L. F. A.

NEWSPAPERS AND PRIVATE LIFE

A POLL OF THE PRESS

THE libel suit at Marquette, Michigan, forms the peg on which the newspapers are hanging comments concerning the responsibility of the press in its criticisms of the private lives of public men.

The outcome of this suit, says the New York "Tribune," the foremost Republican organ of the country, will give universal satisfaction. "Even the libelant, who went on the witness stand, confessed his fault and retracted his charges, has reason to congratulate himself on the magnanimity of the man whom he had grossly injured." In accepting the reparation offered, continues the "Tribune," the plaintiff acted in accordance with the policy which guided him throughout the conduct of the suit. "He had no personal vindictiveness to assuage. He was not seeking a verdict of damages for the sake of the damages, but solely for the purpose of vindicating the right of a public man to be protected from heedless or malicious slanderers. He was courageously fighting, not his own battle, but the battle of all self-respecting public men for immunity from the attacks of scandalmongers." The "Tribune" adds:

> To many minds it is an irresistible temptation to invent or circulate disparaging fictions about the habits of public men. These misrepresentations are the more damaging because they cannot be openly met. They seldom reach the stage at which an appeal to the courts becomes possible. Presidents have not been exempt from the darts of the meanest slander. Mr. Cleveland suffered from outrageous gossip, yet could take no public action against his defamers. Fortunately, the chance came to Colonel Roosevelt, nearly four years after he left the Presidency, to call to account an offender who had been incautious enough to put in print what others had merely whispered and chuckled over in private.

"History has had many a lie smuggled into it; this one has been nailed," pronounces the Knoxville "Sentinel" (Dem.); it was a slander which, as another Southern Democratic paper, the Columbia "State," adds, "went from mouth to mouth, spread by the most unreliable, most irresponsible, most untruthful medium of circulation in America, the man one meets."

Thus, as the New York "Tribune" concludes, the trial at Marquette will warn those who think that they can safely repeat in a public way the irresponsible stories which they hear about men of prominence. "Even those who most expose themselves to the fierce rays of publicity do not surrender their natural right to resent improper personal criticism."

"A man in public life must expect a good deal of misrepresentation; he need not be surprised if he is vilified by unscrupulous enemies or by unprincipled writers who prostitute their talents to the extent that they become, literally, hired assassins of character." So declares the editor of the Missoula "Missoulian" (Prog.), and adds:

> The man in public life in this country, through the prevalence of the notion that freedom of

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the press constitutes license, has come to regard these attacks with more or less of indifference. So far as they apply to his official life, these assaults may be disregarded or their charges may be disproved by the official record. But when a man's private life is assailed, when he is pictured as immoral or otherwise misrepresented, then forbearance ceases to be a virtue. Then is the time when he should strike back.

"So early as the twelve tablets of the Romans," says the Washington "Herald" (Ind.), "there were few crimes for which the death penalty was meted; but slander, the taking away of a good name, was one of them." The question at Marquette, declares the "Herald," involved the disposition of the average man of intelligence to believe anything and everything that may be charged not only against the man of prominence, but the man in the every-day walk of life, who usually is without opportunity or inclination to defend himself. The "Herald" thus distinguishes frank and heated references from "mud-slinging:"

No public discussion of candidates upon the stump can go on without a frank and heated reference of the man's record, his inconsistencies, his evasions, ambitions, partisanship, mistakes, and egotism. We should not say that this was "mud-slinging." It is the opinion formed—justly or otherwise—by his opponents. It is meant to imply why they are opposing, instead of supporting, him. Such discussion deals, not with the private character of a candidate, but with his fitness for the office he either holds or to which he aspires.

On the other hand, whenever a candidate's private character and life is deliberately and publicly assailed on the stump or in print, so as to make a case of record, that is "mud-slinging" and "muck-raking," and ought to be stopped.

As the "California Outlook" (Prog.), of Los Angeles, says: "It ought to be a serious matter to impugn the honor or character of any man, and especially a man of high standing, with much reputation to lose. And it ought to be a serious thing to be subjected to such an accusation without meeting it." The California paper continues:

The criticism of public men ought not to be stopped; it ought, rather, to be enjoined as a duty on the public press. But it should be responsible criticism, and the best way to make it responsible is to hold those who utter it to their responsibility. The chief cause of the irresponsibility of much public criticism is the carelessness with which it is received. In theory, every person publishing matter derogatory of another may be called to prove it. If there were more practical likelihood that he would actually be called to do so, words would be weighed before they were written—and they would have more weight after they were printed.

Certainly, as the Topeka "Capital," the well-known Republican paper, adds: "It is going to be hard to 'get' and keep 'together' politically with newspapers that persist in slander after proof and confession of its baselessness, for political reasons solely."

A Progressive paper, the Kansas City "Times," says: "Reckless defamation of character has been going merrily on in the United States for many years. Reputable newspapers, of course, are not guilty. If they happen to misstate the facts about a public man—or a private citizen—they are always glad to make a correction. But irresponsible papers simply go the limit in spreading malicious lies. It is of the highest importance that people should be able to know the character of public servants, and should distinguish between the effective official who is slandered and the ally of special privilege who ought to be exposed."

Instances of defamation of character are thus put forth by the New York "Globe" (Rep.): "Thousands of good Americans died in the belief that George Washington, despite the plain facts of his useful life, was a wicked and designing person. Thomas Jefferson and Alexander Hamilton are still regarded by different sets of persons, otherwise sane, as monsters of iniquity. Andrew Jackson and Henry Clay are responsible for many cases of apoplexy brought on by indignation."

The editor of the Detroit "Journal" (Rep.) declares that the vindication at Marquette is far more impressive than a mere jury verdict would be. The "Journal" adds:

First: a public man's personal habits are something with which the public has nothing to do, unless they impair or affect his activities.

Second: the article should not have been printed because, as Mr. Newett now confesses, he had at the time of printing it no evidence that it was true. Mr. Newett is thus convicted not only of doing a public man a grave injustice, but of bringing disgrace, in a way, upon the newspaper profession. The whole performance of Mr. Newett showed bad taste, bad judgment, and a bad professional spirit.

"The lesson is a salutary one for the country at large," concludes the Boston "Journal" (Prog.): "let us cease slinging newspaper mud at our public men." In the words of the Sault Ste. Marie "News" (Ind. Rep.): "The result of the Marquette affair will tend to bring to people the realization that the truth at all times is the best and that idle gossip is one of the poorest of pastimes."

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JAPAN TO-DAY AND TO-MORROW

BY HAMILTON W. MABIE

SIXTH ARTICLE

COUNT OKUMA

The informative and enlightening article on Japan's transformation into a great modern nation which follows this, although in the form of an authorized interview, is the direct expression of Count Okuma's views and (so far as may be in translation) in his own words. It may fitly be prefaced by my personal impression of the personality of the man and statesman.

IN repose Count Okuma's face seems immobile and of a type not uncommon in Japan among elderly men of wide experience and high standing. It is full of strength, with a suggestion, not of sadness, but of great sobriety of feeling; the feeling which is distilled out of a large knowledge of life. If Orientalism means passivity, acceptance, the fatalism which teaches a man to bear his fate rather than to shape it, Count Okuma's face is not Oriental. Nor, for that matter, are typical faces anywhere in Japan. There are Oriental traits in the Japanese character and Oriental ways of thinking in the Japanese mind; but not even Holland has shaped itself and fashioned its fortunes more definitely than has Japan. It represents as distinctly as Germany or England or the United States the active will; the mind which projects itself on external conditions and modifies or reconstructs them. The Japanese mind shows no trace of that Oriental sluggishness which the West has agreed to regard as characteristic of the East; although it may appear later that this languor was the reaction of the first long-sustained effort of the race to realize its possibilities of development. Whether temperamental or temporary, it was never characteristic of a people who were intensely alive even when they were shut off from the world in an enforced seclusion. The tea ceremony, which was a social ritual in old Japan, was a skillful device to quiet a people whose mind and whose nerves were dangerously active.

Count Okuma is a man of the old order with a modern mind; he is not only without fear of radical changes, he has always welcomed them. He is half way through his seventh decade; but his years seem to have brought him accumulated impulse rather than depletion of intellectual force. He says frankly that he intends to live a hundred and twenty-five years, and he has intimated his expectation of attending the funerals of some of his contemporaries of reactionary tendencies; and when one talks with him it is easy to take him at his word. For his face becomes wonderfully animated and expressive and his eyes are keen with vitality. It is easy to understand the delight with which he is always heard on the platform. He is a master of the art of being intimate with his audience—which is the secret, not of political oratory, but of the highest quality of public speaking. His personality flows through his words and gestures, his eye glows with life, every faculty is brought into action, and his audience ripples with applause and laughter. The moment he begins to speak it surrenders itself to sheer enjoyment, for no man understands his countrymen better, nor has a larger command of the resources of that language of the hour which is not simply a matter of words, but of common knowledge, of the mood of the moment, of feelings which lie near the surface. He knows to a nicety how to temper seriousness with humor, logic with irony, fact with sentiment. So vital is Count Okuma's temperament, so animated and expressive is his personality, that it is a delight to hear him speak even if one does not understand a word he says. It used to be said that men waited in the lobby of the House of Commons to hear the tones of Mr. Gladstone's voice even when his words were indistinguishable. What may be called the vibration of a great personality gave them a moving quality; something of this quality flows through Count Okuma's speech.

He was born in the south, though he belongs neither to Satsuma nor Chosu, the two powerful clans which have given modern Japan so many able leaders in the army and navy and in civil administration. It is a conviction of the Japanese that able men are born of able mothers. Count Okuma's mother was a woman of notable character and intellect, and one of the finest traits of his nature has been his passionate devotion

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to her and to her memory. He was fifteen years old when Commodore Perry forced his friendly way into Japan and gave an outward impulse to an inward movement which had been quietly gathering momentum in the country. His father was in command of fortifications about Nagasaki. The drama of modern Japan was completely unfolded under the eyes of Count Okuma, and he has lived with the country during the entire period of its transformation.

His preparation for this radical change lay in his spirit rather than in his education; for he was brought up in the old way. He studied the Chinese classics as Japanese school-boys had done since the eighth century; an education which was definitely literary, though the Japanese genius and temperament greatly modified it.

But an education which cramped men of imitative mind did not hamper a man of original mind; moreover, there was in the Chinese classics much that was liberating, and the revival of interest in these ancient writings had inaugurated a new epoch in Japan before Commodore Perry opened the doors to Western science and to material activity. In the air of the new age Count Okuma, who has never been abroad and has been too busy to learn a foreign language, held his mind open and saw early and clearly the readjustment of institutions, laws, and social life through which Japan must pass if she was to find her place in the modern world and keep her national integrity. Bred in the customs of old Japan, Count Okuma is a modern man in his openness of mind, his readiness to rest in the stability of the law of progress rather than in immobility of institutions. He is a born Progressive; for Progressivism is not a matter of to-day or to-morrow; it is a view of life as old as the first man who looked forward rather than backward and who saw that life and movement are inseparable.

Count Okuma has had a large place in the public life of Japan. He has been Prime Minister, Minister of Foreign Affairs, Minister of Finance; but he has been a man of ideas rather than an administrator; a popular leader rather than a successful politician. He has always spoken his mind with great frankness, as he speaks it to-day, and he has never practiced the traditional reticence of the Oriental statesman; a man of strong popular instincts and of the democratic temper, he has been frank and outspoken to a degree which has been unusual in the East, and not always politic. This quality, and the instinctive feeling that he is sympathetic with the aspirations of the people, have made him at times the most popular man in Japan, while his frankness in criticism of popular tendencies has made him at times the most unpopular man in the country. One secret of his strength lies in his apparent indifference to the attitude of the moment; he is the friend, not the servant, of his people.

Years ago, during one of his periods of unpopularity, a bomb was thrown into his carriage, his secretary was killed, and he was so seriously injured that his life was saved only by the amputation of a leg. After the execution of the assassin—so the story runs—flowers were placed on his grave on those days when the Japanese specially remember their dead, and the suspicion that the bomb-thrower might have belonged to a group of anarchists led to surveillance and to the discovery that the flowers were placed on the grave by the man whom the assassin had attempted to kill, and who feared that others might be deterred from paying him the usual respect dear to Japanese traditions.

Count Okuma has the love of flowers and trees which makes Japan one of the three most beautiful countries in the world, and his gardens are a source of delight to him, as they are to the guests whom he so hospitably welcomes. There are two houses in his ample grounds—a foreign house and a Japanese house. He works and entertains in one house and lives in the other. To the stranger from the West there is no more hospitable house than his, nor is there a more interesting personality in the Far East. Japan is often described as a kind of middle term between the East and West; and perhaps as much as any one in the country Count Okuma incarnates that idea and fulfills that function. His roots are in the soil of the East, but he lives in the modern world as naturally as if he had been born in the farthest West. He is one of those large-minded men now appearing in all nations who share what Dr. Butler has happily called the "international mind;" who are the interpreters of race to race, and who are destined to play a great part on the stage of the modern world. It was highly characteristic of him, last April, when all Japan was deeply stirred by the anti-Japanese legislation in California, to call a conference of American missionaries and Japanese Christians and

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others at his house, and in a brief and very impressive address tell them that such differences can be finally settled neither by law nor by diplomacy, but by religion. It seemed to many like a counsel of perfection beyond the reach of a generation still blinded by ignorance and race prejudice; but those who faced the fundamental issue knew that it was that simple truth which is the practical wisdom of to-morrow.

A JAPANESE STATESMAN ON JAPAN

AN AUTHORIZED INTERVIEW WITH COUNT OKUMA BY HAMILTON W. MABIE

THE most obvious fact about modern Japan is its newness. Of course there are other new countries, America being the foremost; Germany as an empire is new, and Italy as a kingdom is new. But Japan is new in a deeper sense; the changes here have been more radical. In the West newness means some form of renewal in a new birth. In politics, art, and society there are differences between the peoples of Teutonic and the peoples of Latin blood, but these differences are comparatively superficial; all these peoples have drunk at the same wells; they have felt the influence of Greek and Roman civilization, of mediæval thought, and of Christianity. There are differences among these peoples, but the differences are not radical. Japan, on the other hand, has felt the influence of China and India, and has developed social and political institutions fundamentally divergent from those of the West, so that Japan is new in a sense in which Germany and Italy are not new. Of course there were at one time or another new countries in the East as well as in the West; the empires of Genghis Khan, of the Ottoman, and of the Mogul were once new.

We are prone to regard the recent rise of Japan in the same light as that of these Eastern empires, but there is a radical difference that must not be overlooked. These Asiatic empires were created as the result of the ascendency of one man; Japan has risen as a nation. The other Asiatic empires rose by force from within, broke the bands which linked them, and, like a great accumulation of water, broke the dam and deluged the countries they conquered. Japan lived in an isolation not without its good effects, for the Japanese lived a happy, undisturbed, artistic life; what finally awoke it from its long repose was not the rise of one man or of many men, but an impulse which came from without, first from America and then from other nations. The impetus which created a new nation came largely from without.

Since the first breaking away from the ancient policy of seclusion sixty years ago Japan has gone through three transformations of ideas and institutions, and the reconstruction has shown itself in three different ways; and it has now entered upon a fourth period of transformation. In the first period the Japanese people broke away from their old customs, radically changed their political organization, and created the united empire. In the second period they were engaged in making the modern state, both internally and in its external relations with foreign powers; the latter process involving the abolition of exterritoriality and the gaining of tariff autonomy. The objections to both these changes strongly held by the foreign powers were reasonable, for at that time the laws of Japan had not been codified and were not known to foreigners. In this period social and administrative reforms were rapidly carried out, and the abolition by treaty of exterritoriality and the gaining of the power to make her own tariff laws secured the perfect independence of the country in 1893.

The third period was marked by two wars very closely related, for the war with Russia was the logical consequence of the war with China. These wars greatly widened the mental horizon of Japan, and tested its military and diplomatic ability. Ages had passed since the country had been at war, and these two wars revealed its strength and gave it self-consciousness.

Long before the opening of the country, in fact during the entire Middle Age, the Japanese people were kindly disposed towards foreigners at a time when the authorities

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were pursuing the policy of isolation and of antagonism. When Commodore Perry came, anti-foreign feeling suddenly grew very strong, and throughout the entire country sentiment was antagonistic to any intercourse with foreign peoples. Patriotism then took a new form; devotion to Japan meant resolute antagonism to foreigners. This anti-foreign feeling had been fostered by the Dutch, who had long been in commercial relations with the Japanese; in order to keep the Japanese market to themselves the Dutch spread many evil reports about other Western countries, declaring that if these countries brought religion to Japan it was for the purpose of gaining political power, and if they endeavored to foster commerce it was to take wealth out of the country. When Commodore Perry came, the Japanese people remembered these stories and regarded his coming as another attempt to make an entrance into the country for selfish purposes. Townsend Harris, fortunately, was the type of man who disarmed suspicion; the Japanese Government found him sincerely friendly. They discovered that he was both frank and generous, that America had no predatory purpose; the members of the Government at that time were well informed about foreign matters, and the advisers of the Shogun who was then ruling, as a result of this knowledge, saw no danger in opening the country for foreign intercourse, but great danger in any attempt to carry still further the old policy of seclusion. The Daimyos were not well informed about external sentiment and harbored suspicion of foreigners, and joined the Emperor—then only nominally ruling—in an attempt to prevent foreign intercourse. The Shogun Government favored the abandonment of the old policy and the opening of Japan to the world. Both parties were right and both were wrong. The Shogun party was right in advocating opening the country, but its policy was based on a feudalism which violated the best tradition of the nation, the tradition of the supreme authority of the Emperor. The Emperor's party was wrong in its endeavor to continue the policy of exclusion, but right in holding that the supreme power in Japan rested in the hands of the Emperor and not in those of his delegate, the Shogun. The result of the struggle politically was the fall of the Shogun and of feudalism, but his policy of opening the country to foreign intercourse survived his fall. The Emperor's party was mistaken in upholding the policy of seclusion, but right in its policy of concentrating its influence on securing the restoration of power to the Emperor. This meant not only the opening of Japan to the world but the unification of Japan.

The leaders of the new régime saw immediately that these two principles or policies were in accordance with world programmes and in harmony with world tendencies which Japan could not arrest and should not try to arrest. To guide the nation wisely there was need by these leaders not only of knowledge of Japan but a knowledge of conditions throughout the world, and the phrase in the Imperial rescript on education to "seek knowledge wherever it might be found throughout the world," as well as the further phrase that in the light of this knowledge outworn custom should be set aside, defined the new policy. In the endeavor to carry out this policy a large group of foreign experts were invited to assist the Government, and there were at one time nearly eight hundred such advisers in the schools, the mint, in shipping and commercial affairs, and a large number of students were sent abroad. The conception of patriotism was now greatly broadened; heretofore it had been negative in that it meant hostility to outsiders, now it began to be constructive and meant an ardent endeavor to secure for Japan whatever was good in ideas or institutions in other countries in order that Japan should have all the light it could gain from Western experience.

Buddhism had always been the State religion, and everybody was expected to belong to some Buddhist sect. When the census was taken, every one was asked to what Buddhist sect he belonged, not so much for the information gained, but to assure the country that there were no followers of Christianity. Under the new order religion was made absolutely free. Under the old order class distinctions had been very rigid and exacting; they were now largely leveled, and enlightened democracy gained ground rapidly in all walks of life, and in all fields of endeavor the assimilation of Western endeavor was pursued with great ardor.

After Japan learned more of the Western nations it discovered, to its great regret, that great discrepancies existed between its claims as an independent country and the treatment accorded it by the great Powers. This discrepancy was most evident and exasperating in the insistence by those Powers on the

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right of exterritoriality and the denial to Japan of the power to regulate her own tariff. Japan discovered that it was not wholly independent and sovereign; that it was not dealing on equal terms with the rest of the world; and the Japanese people were wounded in their feelings by the discovery that Japan was treated as an inferior Power on a level with Turkey and Persia. Patriotism took a new form, and concentrated itself on gaining complete autonomy in legal and tariff matters, and the whole energy of the nation was focused in the endeavor to gain these rights as the means of raising the country to the level of Powers of the first rank.

The Japanese people realized that their laws were imperfect and incomplete and that foreigners had good ground for criticism, so they set about revising the laws so that foreigners might feel perfectly safe under them. They discovered that many of their customs were regarded by the West as outlandish, so they began to modify them. They discovered that their social usages were distasteful to the West and were regarded as expressions of an inferior civilization, and accordingly there was haste to bring them more or less into harmony with Western standards. There was a period of great haste to introduce foreign customs and manners in the court, in government offices, and in social circles. Sunday was made a legal holiday. The court adopted foreign dress, though it was very distasteful to the persons highest in authority. The latest fashions were promptly received from Paris, dancing was introduced, balls became popular, the study and use of the English language were much encouraged, and there was even talk of Government aid in the introduction of Christianity. It was the period of extreme Occidentalization, of mere mimicry of the West, not without its absurd features; but it was the expression of an earnest desire to adopt the best that the West could give Japan, so that the country could put itself in such a position that the world would recognize it in no sense inferior to the other great nations. Through this apparently flippant attempt to transform society, customs, primarily to secure treaty revision, the Japanese people gained a deeper knowledge of the principles which underlie Western civilization. The people of the country began to read Western books, and gained an insight into Western life and ideals. They began to get acquainted with the principles of civil life and constitutional government, and to ask for a larger share in influencing the policy of the country. Mill, Spencer, and Darwin were eagerly read, and the philosophy of evolution took hold of many Japanese thinkers. The spread of these ideas was an obstacle to Christianity, but the interest in fresh ideas gave the missionaries a still wider opportunity to disseminate their faith. There were many people who thought Japan was on the very verge of being Christianized. Public education was widespread, and the number of middle schools greatly increased.

We look back on those days with amusement at the haste to adopt Western customs, but the great motive which prompted it gained its end. The treaties were revised, exterritoriality was abolished, and tariff autonomy was conceded. America had never objected to these demands of Japan, but England, having a greater number of residents in Japan and much larger business interests, was naturally more reluctant, but finally signed the treaty first, America already having given her assent. The other Powers speedily followed the example of these two countries, and in 1894 one great object on which the heart of the whole nation from the Emperor down was set, and towards which all its energies were directed, was accomplished.

But in the same year, almost in the same month, the third period of transformation began. At the very time that the telegram came from London reporting the revision of the treaties, telegrams came from China and Korea reporting that the situation in the two countries was getting more critical. The British Ambassador in Peking tried to reconcile these differences, but the Chinese Government contemptuously declined to accept the concessions made by Japan and continued to pour troops into Korea in violation of the treaty. Western ideas were then widely circulated among members of our parliament, and if the war with China had not come when the question of treaty revision was settled there would have been further developments of popular rights and of administrative reforms.

The country greatly needed a breathing-spell, but that was denied by the outbreak of the war: the attention of the country was diverted in a new direction, and patriotism took on a more aggressive form. The war with China was ended by the treaty signed at Shimonoseki; a treaty in every way honor-

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able to Japan, whose demands were not in any way exorbitant. But Russia, Germany, and France joined forces and deprived Japan of the fruits of her victory; for the sake of peace in the Far East these Powers declared that Japan must not take any territory in Liaotung peninsula. Under the conditions Japan was powerless, but felt deeply injured; she "swallowed her tears," to use a Japanese phrase, and kept silence. Within three years these three great Powers were calmly taking to themselves great sections of China.

When the Boxers rose against the foreigners, the Japanese Government refused to intervene, and the Japanese said to themselves, "The Powers have invoked this punishment; let them settle the situation among themselves." But on the earnest advice of England and America that something should be done to prevent further bloodshed, Japanese troops joined the European forces in China. What Japan did is known to the world, which does not, however, understand what that rebellion would have been had Japan not aided in its suppression; it was so near that an army could be poured in. After the Boxers had been suppressed Europe and America withdrew their armies; but Russia, which during the disturbance had sent in a large army and occupied Manchuria, although repeatedly urged to do so, refused to withdraw its troops. England, America, and Japan repeatedly asked Russia to retire its forces, but under various pretenses the Russians remained in military occupation of Manchuria. The United States advocated the open door in Manchuria, and all the Powers agreed except Russia, which always closes the doors. Russia even tried to exclude foreigners already resident in Manchuria, and there must be missionaries in Manchuria who still have passports that direct that the holder should stop preaching. The world recollects the history of the war that followed and how it ended. It was not surprising that America and England were sincerely and emphatically with Japan. They desired what Japan desired. One reason of Japanese success in the war was the lesson which had been taught it by the training of outside oppression in the need of uniting for self-defense and self-respect. Patriotism could no longer be passive; it had to become positive and active, and, in a sense, aggressive. The sense of injustice which Japan felt when the fruits of her victory over China were taken from her created aggressive patriotism, and this patriotism was greatly increased by the war with Russia. The people of the country were very disappointed with the result of the two wars; they believed that the damage inflicted on Russia was much greater than it really was, and they looked for material compensation from that country, and were bitterly disappointed when they did not get it.

The economic results were in many ways disastrous. As long as Japan was conscious of its deficiencies and eager to learn, there was great desire for progress, but the results of the two wars made the Japanese suddenly self-conscious; they had beaten two big fellows and they thought that they could beat anybody. The victory was attributed not only to military and naval excellence, but to moral superiority. Bushido began to be very widely talked about; a moral system with many virtues, but not adapted to the twentieth century. Admiration for the heroes of the war brought them into great prominence in other fields. The financial drain of the war made it necessary to raise duties on imports, and in consequence prices in general were raised, and the cost of living rose with them, bringing serious distress. Believing that the rise of the country to a place among the great Powers was due in part to the educational system, the pedagogue intensified that system until it was cast in grooves, and whatever was not in accord with it was regarded as dangerous. From the lowest to the highest school there is a chronological order which led the youth up step by step and left little room for originality or individual instruction. This is the weakness of State education. Intelligent people know very well that the mind cannot be compressed into an iron frame, and that the moment such a frame is made there will be minds which cannot be so cramped and will revolt. Men who devise these frames know their weakness and show it in the fear they manifest of contrary opinions. The Government watches new ideas of individualism, of cosmopolitanism, of Socialism, of every form of political and social heterodoxy. In spite of this, dissenting opinions are in the air, and although the authorities know that it is idle to attempt to destroy ideas by suppressing them, they go on with the mistaken policy of trying to do so, with the result that the more they attempt to suppress ideas the more the ideas spread. While the attempt is being made to identify patriotism with a very narrow conception, ideas funda-

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mentally antagonistic are being brought in from Europe. The Japanese people are getting tired of the kind of narrow patriotism demanded of them, and are showing signs of fatigue—moral, political, and educational.

I have said that, whether in the codification of laws or in the change of institutions, the Japanese have always been pulled from without; they have not worked from inward impulse, but under outward pressure. They have been pulled to a height for which they were not internally prepared. If outside pressure had not been so strong and so continuous, the best thing for the Japanese would have been a pause in order that they might look around and see where they were. Such a pause was denied them, and they are still going forward with makeshifts devised as necessity dictates. We are mistaking temporary devices for eternal plans. The men who started the forward movement of new Japan have died or aged, and the young men who have taken their places were born and brought up in times of great pressure and did not get the mental and moral training which the best circumstances would have given them. They were schooled in the admiration of a system rather than of its spirit.

Hope lies in the fact that we are now conscious of the situation; we know that we are standing at the parting of the ways. We have been artificially raised to a height, and to reach it we have resorted to all kinds of stimulants, and fatigue has ensued. This is shown by universal dissatisfaction; in no field is this more manifest than in politics; in four months there have been three ministries, there have been mobs; no Cabinet changes have ever been watched with such interest by the people as those of recent months. The powerful party of the Seiyukai, led by the late Prime Minister, Marquis Saionji, has been disrupted. When such a disruption of a great party occurs in a country like the United States with long party experience, it it is not surprising that it should occur in a country of such limited political experience as Japan. I have no desire to compare men still young in political experience with veteran statesmen like Mr. Roosevelt, but the circumstances that made Mr. Ozaki secede from the Seiyukai were at bottom very much like the circumstances that caused Mr. Roosevelt to leave the Republican party. Any party too long in power is likely to breed corruption.

In education, too, there is universal dissatisfaction, as evidenced in the approaching creation of a central committee for educational revision. In finances people are clamoring for a reduction in taxes, and military expenditures are studied with a view to economy. A reform movement is on foot to extend the franchise. There is no field of thought or activity in Japan in which there is not dissatisfaction.

If a generation means a period of thirty years, only two generations have passed since Japan started out on its new development; and what has been done in two generations, with all the mistakes made, gives reason for confidence and hope. The mistakes are instructive if the successes of the past do not arouse within us the pride which goes before disaster, but in which not a few of my countrymen indulge. With a little pause for reflection we can continue in the course marked out for ourselves. As far as mental capacity is concerned, I believe our race does not show inferiority. Western philosophy can be translated into our language, and we can understand whatever the West has written or thought. In learning and art we can enjoy whatever the West enjoys; and there seems to be no fundamental difference in the intellectual ability of East and West. I am speaking of individuals; how far we can raise the general national standard of thinking, of feeling, and of acting is another question. I am not without hope that in the next forty years, which will complete the century of Japan's joining the comity of nations, we shall have attained, not the same level with the West, because the West is also progressing, but a level not far removed from the level of the West, and which will bring us on more equal terms with the West than at present.

The saving elements in Japan will be the development of popular life and of education. In public life that development will take the form of a fuller understanding of party government. I have myself at one time formed and led a political party, and the great service of a new party under Prince Katsura is as a step in general progress. Prince Ito formed the Seiyukai as a result of close study of constitutional governments abroad; he considered parties necessary organs of public opinion. Prince Katsura is forming a new party, not as a logical consequence of as cientific theory which he holds, but as demanded by existing conditions. Whatever the motives behind the organiza-

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tion of new parties, they are to be welcomed because they effect the education of the people at large; they show a deeper interest of the public in questions of national polity. In education a more enlightened and less rigid system should be introduced. These two reforms will eventually aid the country in realizing its highest hopes. So far all the movements in Japan have been directed by the Government. Our Constitution, unlike that of other countries, was conferred on us by our ruler, and progress of every kind has been initiated by the Government. Even the expression of public opinion through the press has been encouraged by the Government; while I was connected with the Government I assisted in the creation of half a dozen newspapers. Political parties were and are still largely recruited by people who served in Government. In other words, in every department of social and political activity the initiative has thus far come always from the Government; but, thanks to its educative influence, people are coming to know and feel their own power. The formation of political parties will hasten the education of the people, and through education alone can the general uplift of the nation fully express itself and secure for the country the most lasting results.

THE ECONOMIC VALUE OF IMAGINATION

BY ALICE M. HERTS

"WHAT do you consider the most serious omission in the modern education of the child?"

When this comprehensive query was glibly hurled at my head by a brisk, fluent young journalist, I confess to having been somewhat staggered, and my mental upheaval expressed itself in an audible gasp.

"Isn't that rather an all-embracing question?" I timidly suggested to my straightforward young interviewer, "and will you perhaps accord me the time which the importance of the subject justifies?" "Oh, not at all," he promptly answered; "we're not looking for an essay. We're running a morning daily. Our readers haven't time for literary trimmings. If you can give us your idea in six words instead of sixteen, you'll be close to what we're trying to get at. The regulation schoolmarm can't do it, but our paper sent me up to see whether you could."

Here was something in the nature of a challenge, quite sufficient to put any woman on her mettle. After all, the man was right. Why should he encourage my egoistic desire to clothe my thought in glittering raiment? Stripped of its incasing garments, the answer fell from my lips quite easily and in the required six words: "The failure to train childhood's imagination."

Let me follow the advice of my journalistic friend and say, without further parley, that, after many years of attentive study of the children of this generation, I have come to the conclusion that true education for them is largely a development and discipline of the imagination. Moreover, this discipline of the imaginative faculty is a more vitally important part of the educational course in large cities for the children of to-day than it was for the children of our Colonial forebears. It is for the city child not only timely but imperative, if we would give him, not illusion, but merely that horizon which throws the flat and prosaic into their proper perspective.

The methods of the little red school-house of the past generation often permitted the child to discover, through his own experience, a desirable connection between prophecy and fact, between vision and task.

Now the universal use of mechanical appliances, while perhaps excellent for the saving of labor, is absolutely fatal to the exercise of imagination. Everything material being ready at hand for this press-the-button generation, our only hope of ethical salvation lies in making a proper appeal to the imagination of childhood, since it is the only faculty which can preserve an honest balance between realism and ideality.

The Colonial dame who spun flax at her home-made wheel had far broader scope for the development of her imagination than has the girl whose patient feet are tied to the treadle of a sewing-machine, and the men who were obliged to build their own homes

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before they could live in them were compelled to use imagination for the provision of the very necessities of life. When no mechanical devices are ready at hand, people absolutely must have initiative, and in some measure must discover, create, and adapt. The highest degree of so-called modern civilization seems to deaden any exercise of imagination, and consequently any resulting resourcefulness. The accumulated facts of past generations are put at the disposition of the child before his perception is trained or his mind images clear and workable. The *word* is given him before the *thought*, and, as will always happen with such tuition, the word becomes a substitute for the thought.

Let me offer a concrete example of precisely what I mean.

When I was working at the Educational Alliance, a New York institution, towards the development of the Children's Theater, there existed in the building a department for the instruction in English of immigrant children prior to their admission to the public schools. While engaged in arranging a programme to be given on the occasion of Lincoln's Birthday, one of the teachers asked my help with a boy of fifteen who had been chosen to recite Lincoln's address at the dedication of the cemetery on the battlefield of Gettysburg. The teacher said to me when she consigned the lad to my care: "It is very hard for him to give expression to the words because, you see, he has had so little time at school that he knows very little about the rules of grammar. I doubt whether he knows an adverb from a noun." I did not tell her that I was in no way troubled by his lack of knowledge in this direction; but after talking with the boy for ten minutes I found that he knew practically nothing about the character of Abraham Lincoln or the effect of his personality upon his time, although he could tell me at once the date of Lincoln's birth and death and all the dates of the important battles of the Civil War. He recited Lincoln's epoch-making speech in exactly the same way as he recited these dates, and he knew every word of the speech "by heart."

Our first lesson was spent in recounting anecdotes of Lincoln's boyhood and youth, in which I found the little Russian boy greatly interested, and before our second meeting he had voluntarily secured a book on Lincoln's life at the public library; so that as early as our second lesson we were prepared to look into the meaning of the great man's words. Gradually, as the reason of the words became clear, the boy was seized with a new idea; his eyes glowed, his shoulders became erect, and his head was thrown back with determined action as he said, "I'll take off for Abraham Lincoln and say the speech like as if I was him."

"That's just the right way," said I. "Begin."

No written description that meager print affords can place before the mind any adequate idea of the passionate, patriotic fire with which that immigrant lad delivered the oration on the appointed occasion. After his dramatic instinct had given his imagination the clue of actually becoming, for the time, the hero whose thought he was chosen to expound, there was but little left for me to do except for a slight suggestion here and there. I can see him now as he first came to me, a rather stooping, round-shouldered lad with his coat tightly buttoned across his chest. As he began to swell with pride in his self-suggested representation of Lincoln, two insecure buttons burst their holdings on his coat front and flew across the room. Then, with a gesture indicative of impatience at all hampering physical restraint, he grandly unfastened the third and last button, as he reverently uttered the phrase, "Government of the people, by the people, for the people, shall not perish from the earth."

I watched the effect of the boy's characterization upon five hundred men and women in the auditorium, mostly parents of the children, and I saw that they were profoundly touched by the expression of intense feeling which colored the words with purpose and meaning; yet in the end the boy hadno better knowledge of nouns, verbs, or adverbs than when we began our work together. That boy did not need the "words and grammar" of literature, he wanted the *life* of the author's revelations; and in this he is no different from any other child, for every child inherits this divine kingdom of imagination, and every child wants thoughts instead of words; but as a rule he is served a mess of pottage in lieu of his birthright.

It was far simpler to secure the abandonment of corporal punishment for the child's body than it will be to break the whip which arbitrarily lashes the child's mind out of the fertile territory of imagination into the unresponsive region of cold facts before he is prepared to relate these facts to their environment or to appreciate their bearing upon his

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own life. The normal child comes into the world endowed with an asset so rich that he is able to learn with surprising celerity, and then all the well-intentioned teachers compete to handicap him by ignorance of how to cultivate his "make believe" instincts.

When little girls came to spend the afternoon with my sister and me, we had to make our own entertainment, and the possibilities for so doing were unlimited. There were words for charades to be acted out for our auditors to guess, and these same auditors were frequently obliged to step upon the improvised stage in the capacity of players. Very often we would choose an entire poem to portray in dramatic action, and then the garret and mother's linen closet were ransacked in search for fitting properties. One of our chief favorites was "Lord Ullin's Daughter," by Thomas Campbell, and the method of production was to have one girl stand in the wings and read the poem while the cast was chosen from among the assembled guests. There was the young chieftain lover and his sweetheart, Lord Ullin and the hardy boatman, while any number of "supers" could be used for the "armed men who rode adown the glen." For "props." the wash-basket served for the boat, the wash-sticks for oars, and the lashing of the angry waters was to our receptive imaginations most suitably portrayed by the undulations of a large sheet vigorously shaken by four property assistants. It all worked up to a highly dramatic pitch as the boatswain strove to weather the storm, and the once stern but now relenting father appeared upon the opposite shore, represented by the entrance to the butler's pantry, which seeming incongruity disturbed no one present.

At the tragic end the voluminous folds of the sheet covered the boat and all of its crew, and the deep sympathy which we felt in this dire climax was a far more "moving picture" than any of us see to-day "released" from the most expensive and elaborate film studio.

It seems to me a pity to kill the natural interest which all children have in home-made entertainment, and then try to galvanize the corpse into momentary activity by the substitution of mechanical devices. If only we could realize what an economy of time it means to allow the child to come upon reason through the tender light of fancy, I feel certain that we would not combine to throw every obstruction in the path of his willing feet. Surely the schools work hard enough to press every little individual soul into the same uniform mold, without loving parents helping the process along by constantly providing the child with entertainment, instead of allowing him to make his own.

If the indulgent parents will pause long enough to look into this matter sympathetically, they will find that their own children have a number of far more dramatic plots in mind than the unimaginative hack writer who grinds out the "photo plays" and the children only need a little help to develop their ideas.

It cannot be denied that parents, who are the natural co-operative partners in the business of training the imaginative faculty of their children, have largely failed to utilize the enormous capital which is theirs.

Or will they perhaps toss this suggestion aside impatiently and say: "Here's another one of those educational faddists. Why can't she let our children's imaginations take care of themselves? Besides, these new mechanical devices she deplores are all right. They open the child's mind and make him see things."

Perhaps that is true. They do open the mind, and with exactly the same force with which we stick a knife into an oyster and open the shell; but they fail to open the heart or the soul, just as things purely mechanical always have failed, and always will fail, to accomplish this end.

What is going to become of the child who has had all the plums of imagination ruthlessly extracted from his Jack Horner pie? What is he going to make of the fruitless dough?

Once recognize the law that all evil springs from misused good, and it is not difficult to see that if the imagination is not cultivated properly the child not only loses the spiritual advantages that would result from its true culture, but he is exposed to the dangers of a distorted imagination, which are apt to drag him down to all forms of sensuality and vice, since the dramatic instinct is so strong in childhood. Therefore it is poor economy to refuse to allow the cow to perform the impossible feat of jumping over the moon or to discount the educative potency of that other time-honored "cow with the crumpled horn that tossed the dog that worried the cat that killed the rat that ate the malt that lay in the house that Jack built."

The entire basis of our civilization rests on a product of the imagination, *faith*, and every child born into the world furthers the possibility of strengthening this foundation through intelligent use of precious material.

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THE SPECTATOR

NUZHAT-FI-BILAD-EL-AJAM it was called, which, being interpreted, is like to "A Diversion in Persia." But it was not in Persia that it unfolded its scenes of color and gayety, but in a famous New England garden, beautiful as a dream. Over green lawns, past the Italian garden with its fountains and vases and pergola, where the crowd massed around the tea-tables, and where the season's debutantes served tea and cake, the way led across a little glade where a haughty blue and yellow parrot, proud and gorgeous as a Persian emir, lorded it in solitude, scorning all advances. Then down a long sweep of grass the path went, turning at the end into a natural amphitheater, whose sylvan heights commanded a wide view.

Below lay a scene more perfect than any stage could devise. A long, undulating meadow trended down into a grove of misty willows, tossing in the breeze of May, and half hiding, half disclosing the lake at the foot, with its classic temple, and boat gliding close by. In the foreground, a circle fit for fairies was hemmed in by low walls, with four entrances, where classic statues stood sentinel above brimming fountain-shells. Inside the walls ran encircling stone seats, and the ivy of the walls flung its tendrils down over them here and there. Late tulips were blowing in the high grass of the dell, and the shadows of swaying elms danced on the path that descended to the circle and the lake, and then rose again on the further side to a grove of young maples and birches. As if thrown at random on the grass, here and there were gay Eastern rugs and shawls, a throne-like divan with a great pink parasol rising high at one end, with a filmy yellow scarf floating from its staff, a group of brilliant cushions here, a heap of rich stuffs spread there, the whole forming a chain of five centers for the coming "diversion." There was something at once simple, rich, and alluring in this ground design, and the audience of thousands watched eagerly for the coming show from its seats on the crest of the slope, or on the long triple row of matting rugs spread on the high, soft grass. Whatever a real Persian garden may or may not be, this one was quite good enough for Omar Khayyám himself, bough, book of verses, jug of wine, and all.

Far in the background, half seen through overhanging branches, came a pair of horsemen riding in, with a wretched prisoner, bound and stumbling, between them. They rode down to water their horses at a fountain, and the prisoner, loosening his bonds, slipped from the heavy ropes while they were busy with the horses, and, running, crouching, crawling, in an ecstasy of hope and fear, finally dived under one of the rugs beside a pile of cushions, and flattened himself to the ground under it. The horsemen, discovering the escape, galloped hither and yon, through grove and circle, and then off on a further chase, but to no effect. As they left the scene, defeated, there came down the green slopes a perfect riot of color and laughter—the women of the Prince's harem come out to spend the afternoon in the meadows and groves. Veiled and aigretted, with servants running before them, attendants bearing rugs and cushions, musicians and dancers, they were an exquisite sight. The Princess, favorite wife of the Prince, surrounded by a troop of beautiful veiled damsels, was the last to come and to take her seat on the divan-throne. As she laid aside her veil, the signal for general unveiling, chatter, and merriment, two of her retinue, sinking down on the pile of cushions beside the rug which hid the prisoner, discovered him beneath it, and shrieked aloud.

But the Princess had dropped her ring, the Prince's gift, in unveiling, and did not attend to the clamor. She was searching the ground, forgetful of all else, when the wretched prisoner, pursued by the attendants, took refuge at her feet to beg for mercy, and in that moment saw the jewel gleam in the grass, clutched it, and held it up toward her in wild petition. That saved him. The one tragic note in the "diversion" was changed to comedy as the prisoner rose, safe and secure, and made faces at the pompous attendants, borrowing the sharpest scimitar of them all to shave himself with instanter. From that moment, transformed to the buf-

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foon of the entertainment, his antics led him from group to group, never failing to enliven every situation.

Through the trees a caravan of merchants now appeared, bringing rich silks, rugs, scarfs, and veils to display to the ladies of the harem. At once the groups began bargaining and buying, but at the same moment the mounted troop of the Prince's warriors came cantering around the end of the lake and entered the scene. There was some fine riding on the rough slope, and the leader's horse gave an unexpected exhibition. Refusing to cross the scene, it reared up straight on its hind legs and flung itself backward. The rider, graceful as any imagined Eastern horseman could be, leaped off on one side, and, when the steed came down to earth, managed it superbly, mounting and controlling it in spite of horrified gasps from the audience. This incident revealed the fact that a circus playing in the vicinity had been asked to lend two elephants for the occasion, but had refused because of the lake, and the certainty that the elephants would rush into it for a bath and roll their riders off. The two ladies who had been scheduled to adorn the howdahs would hardly have been able to control their mounts as this cavalier did!

But if elephants were not loaned to make a Persian holiday, two magnificent Arab stallions were part of the attraction. Led in the train of the Prince's father, who next arrived, they came, spirited, powerful, and beautiful, neighing, prancing, the cynosure of all eyes. The scene now became one of ceremony and obeisances, coffee served in gleaming cups, with ices, and glowing fruit piled on silver and brazen trays—the famished prisoner stealing his share on the very steps of the divan. Then came the Chinese ambassador, with his dragon banner, at the head of his embassy, and was received in state. The dancers ran out to dance before the princes, and were applauded and given rich presents. Back and forth, between the five central groups, linking them all in an endless line of color, strayed merchants, attendants, and dancers, so that there was a unity, at each moment, in the whole, yet nothing stayed the same for five minutes at a time. A band, behind the outer wall of the circle, played queer jangling barbaric music all the while, gliding into dance measures whenever the dancers stepped forth in any spot.

Into the walled circle various groups of dancers ran. There were children, dancing on tiptoe, with rustic measures full of life There were girls in swaying scarfs with slow posturings. There was the prisoner, running down to caper like a clown in the exuberance of freedom. Gayly robed girls sat about the stone seats or leaned over to drink from the flashing fountains, and applauded the dancers. Most elaborate of all was the vintage dance, where a band of Greek slaves, as nymphs and fauns, capered and swung and held aloft their ruddy wreaths and heaped baskets. The colors were pure flame—burning against the gray walls and the green grass and trees—and the whole dance was exuberant and joyous, full of the ecstasy of living. Outside the circle the girls were playing battledore and shuttlecock, or swaying in the swings under the trees, or running in lively games of ball, or chasing the prisoner, with laughter and mockery, till he gathered them on the hillside to tell them a story or read pompously to them from a great book held upside down. The entire effect was that of a ribbon of brilliant color and motion cast across the sylvan dell by an unerringly artistic hand, ever-changing, ever-renewing, and always, at every moment, satisfying the eye and the mind. In the end it gathered upon itself, and, without pausing, receded, trooping away over the grass like a trailing, withdrawing rainbow. Only the prisoner was left—alone, but free. He gazed after the gay groups, then, with a farewell caper of happiness, ran off into the willows, the world again before him where to choose.

It had been an hour and a half that the audience had watched the "diversion" from the hillside. The May day had turned chilly; there had been threatenings of a shower, but no one had stirred. "The colors were enough to keep one warm," said a slender girl just behind the Spectator, and he agreed with her. Such a vision leaves its warmth and beauty in the mind not only for one day, but for many—a changing, shifting, dancing, rich-hued procession of delight through the wide halls of memory.

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THE NEW BOOKS

Making of a Town (The). By Frank L. McVey. A. C. McClurg & Co., Chicago. $1.

This is a summary of the problems that confront the growing town. It is a suggestive rather than an exhaustive treatment of this difficult subject.

Mr. Pratt's Patients. By Joseph C. Lincoln. D. Appleton & Co., New York. $1.35.

Another amusing and racy story of Cape Cod life, with a fake sanitarium as the center of action, and with the reappearance of two or three characters of former tales.

Our Own Weather. By Edwin C. Martin. Harper & Brothers, New York. $1.25.

This book tells what weather is, how it changes, what causes storm, blizzard, hot waves, and all about weather signs, true and absurd. It is a simple treatment of a complex subject.

Catfish (The). By Charles Marriott. The Bobbs-Merrill Company, Indianapolis, Ind. $1.35.

A tale of English life with a sense of the sea as it dashes against the cliffs of Cornwall. It is essentially a story of the inner life, introspective, analytical, yet not lacking either in plot or human interest.

Ancient History of the Near East (The). By H. R. Hall, M.A., F.S.A. The Macmillan Company, New York. $5.

Mr. H. R. Hall's "History of the Near East" is of value to those who would have a restatement of the essential facts, especially in the accounts of what took place in Egypt and Assyria.

Harper's Book for Young Naturalists. By Alpheus Hyatt Verrill. Harper & Brothers, New York. $1.50.

Practical information for boy collectors and makers of little museums. How to trap, to mount insects, to practice taxidermy, to dredge at the seashore, to arrange specimens, and much else—all told simply and clearly with excellent pictures.

Living Plant (The). By William F. Ganong, Ph.D. Henry Holt & Co., New York. $3.50.

A new volume in the American Nature Series. Professor Ganong, of Smith College, gives with fullness and clearness a description of plant structure, processes of growth, perpetuation, adjustment, surroundings, functions, coloring, and form. The treatment is thoroughly scientific, and is also thorough and complete. But the style is plain and easily understood by the ordinary student and observer.

Success in Gardening. By Jessie Peabody Frothingham. Duffield & Co., New York. $1.25.

This book contains a fund of useful information concerning both the practical and the æsthetic side of gardening. So excellent is this volume as a whole that it seems a bit captious to ask why so careful an author should speak of *arsenic* of lead. We are inclined to question, too, her statement that a certain trade-marked article is the only reliable remedy for San José scale.

Turandot, Princess of China. By Karl Vollmoeller. Translated by Jethro Bithell. Duffield & Co., New York. $1.

The fantastic story of Turandot and Prince Calaf has twice before, as Vollmoeller reminds us, been cast in dramatic form. The present version is extravagant enough to please the most exacting reader, yet fails of complete success because it lacks deftness both of phrase and thought.

Story of the Civil War (The). By William Roscoe Livermore, Col. U. S. A. 2 vols. G. P. Putnam's Sons, New York. $5.

These two volumes carry on Mr. John Codman Ropes's story of the Civil War down to and through the Battle of Gettysburg. They do not possess the literary charm of the preceding two volumes. They lack literary perspective, and will be valuable rather as a work of reference or for the military student than for the general reader.

Moral Condition and Development of the Child (The). By W. Arter Wright, Ph.D. The George H. Doran Company, New York. 75c.

Not an exhortation or essay on child training, but a discussion of facts and conclusions derived from the study of psychology, particularly with reference to their bearing on the religious life of children. A useful book to any who exercise their judgment as they read.

Modern Pilgrim in Mecca and a Siege in Sanaa (A). By A. J. B. Wavell, F.R.G.S. Small, Maynard & Co., Boston. $2.80.

Mr. Wavell's volume, besides giving a graphic account of the author's experiences in gaining access to Mecca as a pilgrim, includes a description of the fighting in Arabia two years ago between the Arabs and the Turks. We do not realize that this campaign cost nearly as many lives as did the Boer War. The book is of special interest in its revelation of the Turkish character.

With the Bulgarian Staff. By Noel Buxton, M.P. The Macmillan Company, New York. $1.25.

Mr. Noel Buxton is the well-known member of Parliament and the author of "Europe and the Turks," a book in which the political aspects of Balkan affairs were discussed. Mr. Buxton's present volume continues that discussion, and points out why the Bulgarians have been successful in the Balkan War. It is, he says, because they were and are purposeful, persistent, and cool.

How to Obtain Citizenship. By Nathaniel C. Fowler, Jr. Sully & Kleinteich, New York. $1.50.

This book is intended for foreigners who wish to become citizens of the United States; and the information imparted is given in English, Italian, Yiddish, and French. In addition to the technical knowledge necessary to an alien

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in the process of naturalization, there is a good deal of other miscellaneous information. The idea seems to be a good one; and the book undoubtedly will have its sphere of usefulness.

Out With the Birds. By Hamilton M. Laing. The Outing Publishing Company, New York. $1.50.

This is not a handbook or guide to bird knowledge, but a series of chapters describing personal experiences in bird-land, and including many little stories of domestic bird-life. The author was a hunter with the camera, and many photographs thus obtained illustrate the book. He describes the whole as "a living picture of the busy musical life that goes on in the air, among the treetops, and on the lakes and streams."

Harvard Essays on Classical Subjects. Edited by Herbert Weir Smyth, Ph.D. Houghton Mifflin Company, Boston. $2.25.

A series of essays by faculty members of the Classical Department at Harvard, discussing such a variety of subjects as the evidence of originality in Roman sculpture, compassion, clemency, and courtesy among the ancient Athenians, letters in which a Greek writer impersonates imaginary characters, Plato and pragmatism. There is much in this book that helps to make the people of ancient Greece and Rome seem like real human beings—surprising as that may be to some college graduates!

Workmen's Compensation and Industrial Insurance. By James Harrington Boyd. M. Bender & Co., New York. $7.50.

Two stout volumes of seven or eight hundred pages each on workmen's compensation are evidently not intended for the casual reader. These two are of great value, however, to every student of labor problems. They contain the text and construction of every workmen's compensation statute in force on the first of last January in the United States, England, and Germany, and the substance of those in other countries.

Reasonableness of the Religion of Jesus (The). By William S. Rainsford, D.D. Houghton Mifflin Company, Boston. $1.25.

An interpretation of Christian faith that will light up some places that many thoughtful people find darkened by dogma. Originally delivered as lectures, and having in fact the characteristics of sermons, Dr. Rainsford's candor in not pretending to any assurance he does not profess makes the more persuasive his statement of profound faith in that which is essential. This is a book for those who wish to believe but do not see how they can.

Sardou and the Sardou Plays. By Jerome A. Hart. The J. B. Lippincott Company, Philadelphia. $2.50.

This is the most exhaustive study of the life and works of Sardou that has yet been made. It contains adequate biographical material and excellent narrative analyses of some forty plays. Readers who may expect to find these summaries devoid of all that wit, color, and vivacity so characteristic of Sardou at his best will be happily disappointed. Mr. Hart has carried out a difficult task with sympathy and skill.

Confessions of a Tenderfoot (The). By Ralph Stock. Henry Holt & Co., New York. $2.75.

Mr. Ralph Stock has published a patently unvarnished but an extremely readable and good-humored account of his wanderings in the Canadian Northwest, the Hawaiian and Fiji Islands, and Australia. There is plenty of direct discourse in the volume, and the book holds the reader's attention from start to finish. Mr. Stock's comment on the Hawaiian Islands is of special interest: "The Englishman in me instinctively heaved a sigh of covetousness. If only they belonged to us! But they do not, and America is to be congratulated not only on these possessions, but on the unqualified condition of prosperity to which she has brought them."

Home Life in Russia. By A. S. Rappoport. The Macmillan Company, New York. $1.75.

Mr. Rappoport has written an informative book of nearly three hundred pages entitled "Home Life in Russia." The title is apparently used in the same sense that the British use the word when they speak of the "Home Secretary" in their Cabinets. The book has to do with labor, lands, peasants, education, festivals, marriages, manners, and customs—in short, with about everything except the home. Here and there one gets furtive glimpses of a home, especially in the chapter entitled "Family Life." But of the real Russian home and its intimate life one finds little in this volume, and hence it may be disappointing to many.

Theology of the Church of England (The). By F. W. Worsley. E. P. Dutton & Co., New York. $2.25.

The teaching of the Church as given in her Prayer Book and Thirty-nine Articles here receives an elaborate and devotional interpretation, supported by many citations from her eminent teachers, past and present. Readers who have followed recent discussions of mooted questions in the Church will be aware that the author speaks for high churchmen—apparently the strongest of the parties in her communion. This is apparent at many points, especially in the rejection of the claim of non-episcopal churches to possess a valid ministry in true apostolic succession. The author is undoubtedly correct in saying that "attempts to bring about 'corporate reunion' . . . are, under existing circumstances, foredoomed to failure."

Spiritual Interpretation of Nature. By James Y. Simpson. Hodder & Stoughton, New York. $1.50.

New College, Edinburgh, might well be imitated by other theological seminaries in maintaining a chair of natural science. Professor Simpson, who admirably fills it, well exemplifies that scientific temper in theology which needs to be better paralleled by the religious temper

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in science. He is quite right in believing that scientific and religious thought will thus come to be recognized as "twin expressions of fundamental truth." His present volume reminds one in its general method and conclusion of Dr. Newman Smyth's "Through Science to Faith," a decade ago. Biology is in this as in that the science mainly drawn upon for illustration. The entire evolutionary process of life "is instinct with divinity," and the universal "reign of law" is "the physical counterpart of the divine immanence." The larger part of the volume is concerned with the bearing of the doctrine of evolution on the main problems of religious thought.

Absymal Brute (The). By Jack London. The Century Company, New York. $1.

A marvelous and marvelously innocent prize-fighter is brought up in the woods by his father, a veteran of the ring. He reads Browning, runs at the sight of a woman, and can knock out by a single blow in any round any living prize-fighter. He is brought up to New York, put up against one man after another, and his managers make vast sums of money because they always arrange in advance in what round the knockout is to come. When the young wonder at last finds out that prize-fighting reeks with financial rottenness, he makes a denunciatory speech at the ring-side, informally whips the world's champion, proves his innocence by defeating his formal opponent in the first round, and retires from the ring forever. He wins a love victory also. As an exposé of the evils of present-day prize-fighting the story has point and one does not mind its fantastic improbability.

Russian Empire of To-day and Yesterday (The). By Nevin O. Winter. L. C. Page & Co., Boston. $3.

The Muscovites were once the least important of the Slav tribes, and in mediæval times Moscow was one of the smallest of principalities, or "appanages." But now Moscow has developed into the Russian Empire, which occupies, so Mr. Winter tells us, an area nearly twice as large as all of the other European nations together. The present volume will inevitably be compared with Mr. Winter's earlier publications describing various South American countries. It should stand the comparison favorably. Like them, this seems a well-balanced book. It is disappointing, perhaps, in not impressing the reader with more of a note of authority and in not saying the last word concerning many a Russian problem. But we welcome its avoidance of the over-eulogistic text of certain books on Russia, as well as the over-pessimistic text of others.

Social Environment and Moral Progress. By Alfred Russel Wallace. Cassell & Co., New York. $1.25.

There is a large measure of saddening truth in Dr. Wallace's indictment of the competitive economics of modern civilization as seen in his own country. Unrelieved as it is by any recognition of the changes initiated by the forces at work for reform, it is too monotonously black. His declaration that "our whole system of society is rotten from top to bottom" befits the cart-tail orator much better than the Nestor of modern science, the co-worker with Darwin. We are undoubtedly on our way, however slowly, to a new and better co-operative order. What Dr. Wallace forecasts is a Socialism which requires a millennial development of our present embryonic morality. He is on firmer ground as a historian than as a prophet. He deems it "possible and even probable" that the earliest deposits of the immense capital of knowledge now possessed required even more thought and intellectual power than any of our own era.

Writing English Prose (Home University Library.) By William Tenney Brewster, A.M. Henry Holt & Co., New York. 50c.

Literature of the Old Testament (The). (Home University Library.) By George Foot Moore. Henry Holt & Co., New York. 50c.

These are among the latest additions to the Home University Library Series, of which The Outlook has not infrequently spoken. "Writing English Prose" is an excellent discussion of a difficult subject. Professor Brewster happily avoids that tendency towards dogmatic assertion which has marred so many books of this character. Of more enduring value, however, is Professor Moore's volume on the "Literature of the Old Testament." It presents in concise and readable form the more important conclusions of modern Biblical criticism. Many who have hesitated at attempting to absorb the minutely applied erudition in such a work as Driver's "Introduction to the Literature of the Old Testament" will welcome Professor Moore's briefer volume with delight.

Immigration Problem (The). By Jeremiah W. Jenks, Ph.D., and W. Jett Lauck. The Funk & Wagnalls Company, New York City. $1.75.

If any Americans are entitled to speak with authority concerning the facts of immigration into the United States, the authors of this book are to be counted among them. Professor Jenks, late of Cornell, now of the New York University, was a member of the Immigration Commission; and Professor Lauck, of Washington and Lee University, was the expert in charge of the industrial investigations of the Commission. This volume puts into a form easily available for the ordinary reader the substance of the material collected by the Commission for the use of Congress. The fact that the Commission's report itself comprises forty-two volumes indicates the extent of the information which this volume, in part at least, summarizes. The largest portion of the book relates to the conditions of immigrants in the United States. The appendices include the text of the Dillingham Bill as well as many statistical tables.

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THE READER'S VIEW

SOCIAL SERVICE AND THE IMMIGRATION PROBLEM

After a careful study of the immigrant problems, selection, restriction, and protection, I cannot help but feel that what work we are doing for the immigrant should be carried back further than Ellis Island, even beyond the ship to the large ports of sailing.

Our Government should establish in these ports an office, not for officials, interpreters, and agents such as we find at Ellis Island, but for social service workers, familiar with the problems to be faced, trained in the methods of dealing with them, possessing some knowledge of the ways and language of the people, and under the direct protection of the Consul of the United States at that port.

I would suggest as an experiment in this work that a social worker be placed in Genoa, Naples, or Bremen. She should meet the incoming trainloads of immigrants which precede all sailings, and her watchful eye would soon detect the women, young girls, and children who are alone or otherwise unusual in appearance. At that time and during the long hours of waiting at the piers, a talk with such people, a warning of what awaits them if all is not well, would probably discourage some of the undesirables.

To supplement this work I would suggest placing in the steerage of ships carrying immigrants a matron employed by our Government, who would receive her orders from the social worker on departure, and report to the proper authorities on landing. This report of a one or two weeks' observation of certain cases should be of some value to the authorities, and any undue intimacies, any white slave traffic, etc., should not be possible without the matron's knowledge.

I would not consider this work ended with the landing of the immigrant. A bureau should be established at Ellis Island to take up the work started in the foreign port and continued by the matron on the ship. Any woman or child, or any suspicious or deserving case reported by the matron, should, after the proper examination and admission, become the charge of this bureau and be taken to her destination if in the city, or to the train or boat if not in the city. Further still, this bureau should be in close touch with the charity, social, missionary organizations in the different cities, and, when considered best, an agent from one of these should be asked to meet the immigrant, verify her story of relatives waiting for her or of a home being provided, and if not true she should be detained until the bureau is notified.

A chain of co-workers covering the largest centers would soon do away with the disappearance of girls, with the undesirables getting in under false pretense and becoming a charge on the State, with the admission of women soon to become mothers who have been paid to leave their homes, and many other cases.

Wilkesbarre, Pennsylvania, City Hospital. A. FITZGERALD.

THE PROGRESS OF THE NEGRO

A valuable book on the race problem is "Present Forces in Negro Progress," by W. D. Weatherford, Director of the Young Men's Christian Association work among white colleges and universities in the South. One of the things that makes this book especially interesting is the fact that Mr. Weatherford is a Southern white man educated in the South and now living and working in that section where he has an opportunity to know the Negro as he is. For a number of years Mr. Weatherford has been conducting study classes on the Negro in the Southern college Young Men's Christian Associations. As a guide for this study he issued, a few years ago, "Negro Life in the South." This effort elicited a very cordial response, and there was a demand for further study of the subject. The present volume is sent forth in response to this call.

The main forces in the present progress of the Negro, according to Mr. Weatherford, are Negro character, Negro leadership, race pride, new type of Negro farmer, education, especially in the rural schools, and the work of the white people North and South through their churches and Young Men's Christian Associations.

The spirit of the book, as well as the spirit of the new South, is well expressed in the last paragraph of the volume, in which the author calls upon the people of the South to assist in working for the uplift of the Negro. "This is the dawning of a new era. Those who know must of necessity be interested, and those who are interested will of necessity help. The need is appalling, but the response is becoming more and more enthusiastic. God is surely thrusting forth laborers into his harvest. It takes a little courage still for a white man to throw himself into this great conflict. There are still those who are not big enough to sympathize; they are only big enough to laugh. Let no man who is afraid of his reputation, let no man who is seeking for honor, let no man who wants to win applause, enter here. But if a man has a heart big enough to have it bleed because of the suffering of others, if his soul is sensitive to the bitter cry of hungry children, homeless women, struggling men, if he aspires, even in a humble way, to be in company with those heroic souls who have dared all for a great cause—then here is a place of service." "Present Forces in Negro Progress," published by the Association Press,

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New York and London, should be read by every one interested in the race problem.

BOOKER T. WASHINGTON.

Tuskegee, Alabama.

THE JACOB RIIS NEIGHBORHOOD SETTLEMENT

We are in need of the help of our Outlook friends which in the past has been so freely given. Our work is growing so fast that it far outstrips our means. We cannot tell the children who come to us from the crowded streets that they must stay there, for we are in Henry Street to help them. Our house is full from roof to cellar and we ought to have more room, but to keep up even what we now have taxes our resources so that we cannot make ends meet. At present we are in debt. The floods in the West were severely felt in our April balance-sheet. The summer is now at the door with the hot weather suffering in the tenements. If you want to know what that means, spend one summer evening tramping about the East Side streets. Then send your check to our treasurer, Lillian House Brooks, at 48 Henry Street.

JACOB A. RIIS.

TUBERCULOSIS IN CHINA

No one can stay long in China with open eyes and fail to see that tuberculosis is exceedingly widespread among the people. In the writer's dispensary in Shantung about one-third of all cases seen were active tuberculosis. The mere number of men, women, and children affected is not so appalling as the fact that among vast masses of the Chinese nothing is known of causes or treatment, and so nothing is being done to check the disease. Low, dark, ill-ventilated houses are everywhere. Spitting on the brick or earthen floor is constantly seen both in public and private houses. Other habits, common among all classes, tend to spread the disease more and more widely. Rich and poor alike are affected by it. It helps to account for the enormous infant mortality of China; and it is a common end for the wretched existence of the opium-smoker.

Foreigners in missionary work constantly see most pitiful examples of tuberculosis among their Chinese associates. In my own district I recall four Chinese, leaders in educational and religious work, stricken down within a few years. For some years I have had the medical care of 350 college students. Hardly a year has passed without the necessity of sending home four to six of these promising young men because of active tuberculosis. Most of them go home only to die.

As a refuge for some of these cases, and as an object-lesson for many more, it is proposed by the English and American Missions, which have united for educational work in Shantung, to establish a sanitorium for selected cases of tuberculosis in connection with the Union Medical School at Tsinanfu, the capital of the province. It is planned to begin on a small scale, but to try to make such an impression, both on the governing class and on the masses of the people, that a widespread effect may be produced. The sum of $3,000 is required to begin this work, and contributions of any amount may be sent to Dr. Edward O. Otis, 381 Beacon Street, Boston, Massachusetts, or to the address given below.

In conclusion, let me quote from an editorial in "The Journal of the American Medical Association" apropos of disease in Oriental lands: "Hygiene and preventive medicine are their greatest need; to give it to them our greatest privilege and duty. Here is a sadly neglected opportunity for the thousands of philanthropic capitalists of our Occidental nations to lift the Oriental world out of its disease-scourged and death-bitten fatalism. We in the West have a right to demand in self-defense, if for no other reason, that the greatest evils in life shall not be loaded on us by the inefficiency and laziness of a nerveless fatalism."

CHARLES K. ROYS (M.D.)

Care of the Presb. Board of Foreign Missions,
156 Fifth Avenue, New York City.

MORE USES THAN ONE

[Recently we received a letter from an elderly lady who told us that she treasured The Outlook because the printed address made such nice calling cards, the wrappers gave her clean paper for writing, and because the covers (cut out and pasted together) made such splendid inner soles for her shoes. While we are always gratified to hear from any member of the "Outlook Fraternity" to whom we have been of assistance, giving due weight to the purpose for which The Outlook was created, we make bold to consider the following letter a more felicitous compliment. It was written to the Editor of the X—— Weekly, who has been urging the public to "form the habit" of reading his excellent journal. Having a strong sense both of humor and justice, he promptly forwarded the missive to us. We take pleasure in assuring him that when we find in our correspondence any evidence to the existence of the X—— habit as an ineradicable obsession, we shall notify him at the earliest possible moment.—THE EDITORS.]

Dear Sir:

In reply to yours of the 30th instant, I would say that the "Outlook habit" has acquired such strength in my school-room that I have neither the will nor the desire to try to exchange it for the "X—— habit." I may not be so "skilled and shrewd" as some teachers are, but in my judgment there is no other paper or magazine in the country which gives such timely, lucid, well-balanced, fair-minded accounts of current events and good book reviews as The Outlook.

* * *

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MANY INVENTIONS

JAPAN'S COTTON INDUSTRY

IF cotton manufacture is as yet an infant industry in Japan, it is surely a rapidly growing infant. Last year, owing, it is said, to China's increased demand for cotton following the revolution, there was a tremendous increase. Thus the number of spindles in operation had already risen from 760,000 in 1897 to over 2,000,000 in 1911, and over 400,000 spindles were added in 1912. The industry is about fifty years old; in 1882 there were only 30,000 spindles at work. What this imports as regards America is indicated by the "Japan Magazine," from which we take the figures above. It says: "The industry that, more than all others, is bringing Japan more and more into competition with the West, and which has shown the most phenomenal development, is that of cotton-spinning. In the Orient, where cotton may be regarded as a staple of dress, this is but natural; but that Japan can import her raw material and place her goods on the home market and even on the markets of India and China as cheaply as the manufacturers of Europe and America is what gives food for thought. The Japanese cotton-spinner is not cutting down his dividends in order to undersell his foreign competitors. The cotton-spinning business has been paying a larger profit on investment than any other Japanese industry."

THE GROWTH OF THE "MOVIES"

It is estimated that five million persons a day visit twenty thousand moving picture shows, that half a million people are directly or indirectly connected with the industry, and that its invested capital is not far from $200,000,000. "The World's Work," in comparison and comment, says:

Here are the sums invested in a few of the old and basic industries of the United States, as shown by the last census: copper, tin, and sheet iron products, 217 millions; furniture, 227 millions; petroleum refining, 181 millions; anthracite coal mining, 246 millions. The motion picture industry already ranks with these. Perhaps an even more striking comparison is with the printing and publishing business, which is one of the oldest and most widely distributed of all industries. Motion pictures utilize more than a third as much capital as is used by that great business.

Perhaps no industry except the manufacture of automobiles has recently shown such astonishing growth as this, for the first commercial exhibition of motion picures was made only seventeen years ago. But even more noteworthy than their financial importance is the educational influence of the pictures. They reveal new possibilities to teachers of history and science, and they put a new weapon in the hands of social reformers and sanitary engineers.

On this latter phase of motion picture development, namely, the educational possibilities, a report of the National Board of Censorship speaks as follows:

The motion picture is a form of book, a form of art museum, a method of propaganda, and a method of scientific instruction. It is more economical, being a labor-saving device, than any other available form of public instruction. It appeals to the interests, where a book may only appeal to the abstract faculties of the mind. Before many years have passed, the motion picture will have created somewhat of a revolution in methods of public school instruction.

Even from the standpoint of moral regulation, it is likely that more can be accomplished ultimately through a large development of the educational film than through any conceivable censorship. The problem of censorship is largely a problem of the state of public taste and of public opinion, beyond which motion pictures cannot safely go, save step by step. If motion pictures became extensively used in churches, schools, and social centers, a new motion picture audience would be created and a new standard of taste would quickly ensue.

THE THOUSAND-FOOT SHIP

Not so very many years ago, says an editorial writer in the "Scientific American," that distinguished naval architect, the late Sir William White, surprised the world by stating that if the conditions of transatlantic traffic called for a thousand-foot ship it would be perfectly practicable to build and operate a vessel of that size. The writer adds: "The launch of the Vaterland for the Hamburg-American Line has carried the transatlantic liner up to within fifty feet of the thousand-foot limit suggested by Sir William White as a remote possibility. If we remember rightly, his statement was made at the time of the appearance of the White Star liner Oceanic, the first ship to exceed the length of the Great Eastern (692 feet) and the first to exceed the limit of 700 feet. Since her appearance the progression has been rapid. She was followed by the Adriatic, 725 feet over all; the Lusitania, 790 feet; the Oceanic, 882½ feet; then by the Imperator, 920 feet; and now by this 950-foot ship. A third vessel is building upon the docks at

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Stettin. She is to be larger than the Vaterland, and if her length is increased only by the freeboard of the Vaterland at her stemhead, this ship will have the distinction of being the first 1,000-foot vessel.

"Frequently the question is asked, what is the limit of practicable size? How big will be the liner of ten or twenty years hence? In reply it can be confidently said that the physical limitations are those only of the depth of our entrance channels and the length of our harbor piers. Judged from the economic standpoint, from the point of view of revenue earning for the steamship companies, there is every inducement to build these transatlantic liners in ever-increasing sizes; provided of course that the speed be maintained within reasonable limits. It may be broadly stated that the larger the ship, the less the cost of carrying a given number of passengers and a given tonnage of freight. The same principles which have led our railways to build 50-ton cars and 300-ton locomotives encourage our ship-builders to produce vessels 1,000 feet or more in length."

SCIENCE VERSUS FORGERY

The "Scientific American," which ought to know, declares that a discovery of Dr. Robert W. Wood, of the Johns Hopkins Universty, has put forgeries out of business. This does not mean that forgery will cease, but that a sure proof of forgery is offered. The process by which skilled check-raisers work, it explains, is that of using a chemical ink-eraser to remove portions of the written matter upon a check and then inserting what they wanted to insert in a handwriting that so closely imitated the original that it was almost impossible of detection. As the chemical erasers removed ink from paper in such a manner as to leave no trace of what had been written and made no change in the texture of the paper, it was considered next to impossible to discover any change. Here is what Dr. Wood proposes, as described in the "Scientific American:"

Dr. Wood has found that the change may be detected by photographing the suspected check by means of ultra-violet rays. He has a piece of paper on which the words "Twenty-four hundred dollars" appear. The words were originally "Twenty-four dollars." The change was made by an expert who had erased the word "dollars" and the line after the "twenty-four" with a chemical ink-eraser, and had written the words "hundred dollars" in a manner so perfect that it was impossible to discover any change in the line, even with the aid of a high-power magnifying glass. Dr. Wood took the slip of paper and put it under his ultra-violet rays and photographed it, giving it a ten-minute exposure. The resuit is that a heavy smudge appears before the words "twenty-four," clearly showing that something has been erased and something else written in. The explanation is that in removing part of what has been written a stain was left, invisible to ordinary light, but shown clearly by means of the ultra-violet rays.

Dr. Wood's discovery will be of especial advantage in discovering changes made in documents, such as wills, where it is desired that the knowledge that anything is suspected and that an investigation is being made be avoided. It is now possible to discover if a certain sort of chemical has been used by making tests with other chemicals, but the result of these tests is to change the document. Dr. Wood's method makes absolutely no change in the document itself, but the change, if any has been made, shows plainly on the photograph taken by his method.

A "DEMON CARGO"

A remarkable story of a "demon cargo" carried by the steamship Hardy recently came before an English court. The testimony was to the effect that the Hardy set sail carrying a large consignment of mineral water and, incidentally, a quantity of metallic sodium. Some of the cases were broken during the voyage and the water reached the sodium, setting it afire. The sailors, ignorant of the nature of the sodium, turned the hose on it as the most natural thing to do, and, greatly to their astonishment, the more water they turned on the bigger the blaze, until finally it began to explode.

As a last resort the captain ordered the sodium to be thrown overboard into the sea. The explosion caused by the contact of the sodium with the water was so great that some of the cases jumped back on board, setting fire to the ship itself, while another explosion caused the vessel to break amidships, with the result that she immediately sank.

FROM THE BLACK SEA TO THE BALTIC

It is reported in Europe that a foreign company has agreed to furnish capital to construct a canal connecting the Dnieper and Duna Rivers, probably not far from Smolensk, in western central Russia, and will open a route by water from the Black Sea to the Baltic. The canal will probably cost more than $235,000,000. It is expected to promote the exportation of Russian corn, timber, ores, and oil, and the importation of coal, for it should have the effect of lowering the freight charges across Russia to Hamburg and England from one-third to one-half. It will lead to the development of the ports of Riga on the Baltic and Kherson on the Black Sea. Besides this canal, another one linking the systems of two great rivers—the Volga of Russia and the Obi-Irtish of western Siberia—has recently been proposed. The length of this waterway would be 1,100 miles. It is planned to have it accommodate vessels 350 feet long, and of five and one-half feet draft.

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BY THE WAY

Bishop Brent, Episcopal Bishop of the Philippines, is most democratic. Coming from the Philippines on a visit to America, he traveled from Liverpool to New York in the steerage. He declared the food and accommodations to be excellent, and said of his fellow-passengers in the steerage, "I never saw a cleaner and more intelligent lot of men and women."

A friendly feeling toward America, says a cable despatch from Tokyo, was manifest in the first of an international series of baseball games between teams from the Keio University and the Leland Stanford Junior University of California. The Japanese could well afford to be generous in their applause of the Americans, for the little brown men won by the close score of 3 to 2 in a twelve-inning game.

A Southern paper says that in the first quarter of 1913 not a single person lynched was charged with "the usual crime." In the entire country there were only thirteen lynchings during the first three months of the year, and they were of persons charged with murder. It is to be hoped that the year will continue to show marked decrease in the lynching spirit.

An Englishwoman, Miss Duncan, Chairman of the West Ham (London) Board of Guardians, was recently appointed Justice of the Peace. This, it is declared, is the first time a woman has been appointed to such a position in England. Shakespeare pointed the way to this consummation, but a real Portia in the dramatist's own country has had to wait all these centuries for official recognition.

In 1900, according to an agricultural exchange, we had one beef animal for every 1.5 persons; in 1912 we had one beef animal for every 2.5 persons. If the figures are correct, the increased price of porterhouse steaks is not especially mysterious. Fewer steaks, more mouths, larger price.

Rarely has an archæologist made a more interesting discovery than that of the Inca city of Machu Picchu, discovered by Professor Hiram Bingham, of Yale, in 1911, excavated in 1912, and splendidly illustrated by photographic views in the "National Geographic Magazine" for April (just issued). For magnificence of situation this Peruvian city has scarcely a parallel. It seems to have escaped the rapacity of the Spaniards, but to have been abandoned for unknown reasons.

Writing of Judah P. Benjamin in the "Atlantic Monthly," Gamaliel Bradford denies to the Confederate leader the rank of a statesman of a high order, but attributes the prominent position he secured and kept largely to the fact that he was "an admirable man of business; and those who have had the privilege of meeting a good many business men know how rare an admirable man of business is."

An English author, describing a visit to a boys' school in India in company with several high officials, says that one of these, at the close of his address, asked for a day's holiday for the pupils in honor of the visit; the schoolmaster smilingly granted it—"though as a matter of fact," says the author, "I believe that holidays are the one thing that schoolmasters and boys mostly detest in Bengal, their assiduous habits being disturbed by interruptions of this kind." Being a boy in India must be different!

Some labor unions object to Negro membership, but the United Mine Workers seem to welcome the colored man. Mr. Edwin Perry, secretary-treasurer of that organization, says that "the largest local branch of our organization has at least 80 per cent colored men. It is progressive and up to date in all things." This local, strange to say, is not in a Southern State, but at Buxton, Iowa.

German philosophers have not been noted for admiration of intellectual women, but the genius of one woman—Rahel Varnhagen—was cordially recognized by Schleiermacher. According to Ellen Key's recent biography of that gifted Jewess, her future husband's "presentiment of her unique excellence became certainty when he saw the unqualified admiration, nay reverence, with which his great teacher Schleiermacher treated Rahel."

In 1899, 696 automobiles passed through Fairmount Park, Philadelphia; in 1912, 900,000. This class of traffic having made the cost of maintaining the old macadam roads prohibitive, says "Good Roads," seven miles of bituminous surface have been laid, leaving a macadam strip on each side.

West Point's graduating class this year numbered ninety-three. Francis K. Newcomer ranked first among these, following the honorable example set for him by his father, Colonel Henry C. Newcomer, who also graduated at the head of his class, in 1886. A native of Russia, Silas M. Ratzkoff, has perhaps an equal distinction in the eyes of his classmates, for he is reported to be the undisputed champion boxer of the corps of cadets.

These sentences from the Chicago "Tribune" constitute a pretty fair sample of the sermon-editorial that is now a "feature" of the Sunday papers: "There's mighty little difference in the make-up of those who win and those who whine. . . . Every man can't angle in the same pond and crowd his reel, but there are always streams in which a catch can be made. . . . Edison made ten thousand attempts before he produced the incandescent lamp; you won't have to try nearly so often before you'll see a new light." Slightly platitudinous, but the large type undoubtedly catches the eye.

In the education of Turkish women, says a Turkish correspondent of the "Ikdam," of Constantinople, lies the hope of rehabilitating the decadent Ottoman Empire. He advises the women themselves to begin the work. "Don't let them wait for the men to do this or that for them; let them undertake some organization themselves, however small." The men, he says, are unmoved amidst their calamities; the women understand the truth of the situation better.

Muscatine, Iowa, is the principal center of the pearl button industry of the country, according to a recent report of the Bureau of Fisheries. The buttons are made from the shells of fresh-water mussels, which are found in large numbers in the Mississippi River at this point. The enormous quantity of forty thousand tons of mussel shells is said to be used annually in making these buttons.

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